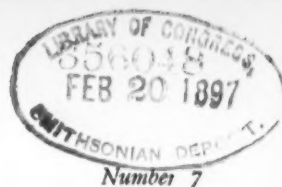


Volume LXXXII



# THE CONGREGATIONALIST

Boston Thursday 18 February 1897



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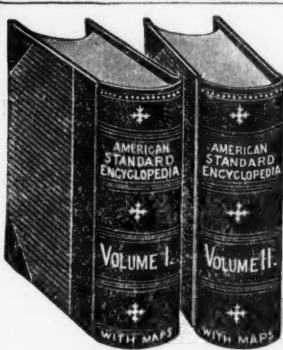
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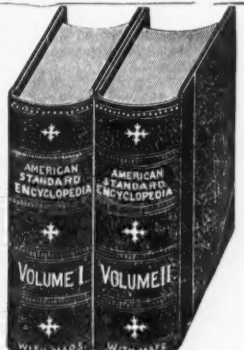
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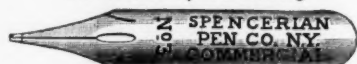
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Volume LXXXII

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Number 7

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THIS issue of *The Congregationalist* will reach the eyes of many who may not be accustomed to scan its pages. The fact that it contains so much interesting and hitherto unpublished material relating to Mary Lyon and to the college which she founded makes it well worth preserving for future reference. At the same time immediate action upon the suggestions made in our editorial columns is desired by those who have the welfare of Mt. Holyoke at heart. Pastors will be glad, no doubt, to take their full share of responsibility in the matter, and there must be many in the churches who will be glad at the time suggested to pay honor to the memory of Mary Lyon. It is gratifying, too, that the enthusiasm is not confined to our own denomination. One of the finest tributes which we ever saw to Miss Lyon appeared last week in the *Springfield Republican* and was signed "A Unitarian." Whatever funds for the college are gathered should be forwarded promptly to the treasurer, A. Lyman Williston, Northampton, Mass.

Words of gratitude continue to come from far-away Turkey for the relief brought by *The Congregationalist's* Armenian Orphans' Fund. The committee in Constantinople appropriated \$2,000 for Marsovan, and Rev. G. E. White of that station writes us rejoicing that the missionaries there can now make adequate and permanent arrangements for the care and Christian training of these unfortunate children. He adds the welcome information that since the massacres, fifteen months ago, the officials have treated the missionaries with great courtesy, permitting them thus to succeed in their plans for relief. Their thankfulness for funds sent from America should not blind us to the fact that there is great need still. There have been a number of additions to our fund since it was formally closed, several weeks ago, and it

amounts now to \$22,946.79. One of the most touching letters which we have received in connection with the movement came in the other day from a little boy in New York State. He prints the words and they read as follows:

I was six the last day of 1896 and send twenty dollars, some of which I earned myself, for the Armenian orphans.

It is a significant answer to those who question the usefulness of Mr. Murphy in Boston as a temperance worker that during the first four weeks of his labors here the arrests for drunkenness were 268 less than during the same period last year; while the arrests for the same cause during the three weeks before his coming were 246 more than during the corresponding period last year. Mr. Murphy has a profound, simple, tender and true gospel for intemperate men and women, and he has no less a message of warning and counsel to others. He speaks from the depths of experience and with a love which opens to him the hearts of his hearers. We wish that he may be encouraged by the presence of a larger number of ministers and representatives of the churches in his meetings. These meetings are saving souls for life here and hereafter, and they deserve the united support of Christian people.

A bill now before the General Court of Massachusetts provides that "no county, town, city, municipal or other corporation, organized, located or doing business in the Commonwealth, and no official, agent or servant of such corporation, or of the Commonwealth, shall directly or indirectly cause or allow any person to perform labor, either under contract or otherwise, for such corporation or the Commonwealth, more than six days in a week." It is being heartily indorsed and practically supported by organized labor in the State, and the Christian leaders—lay and clerical—of the State will lose a splendid opportunity to do good, and at the same time show sympathy for the wage-earner, if they fail to exert all their influence in favor of making into law the principle expressed in this bill.

Last week we chronicled the heroism and self sacrifice of a Texas woman, the matron of a hospital. This week it is in order to note the valor and self disregard of the men on our men-of-war who, when the fleet was facing the gale off Cape Hatteras, flung themselves into the sea to rescue, if possible, their mates whom the raging seas had swept from the decks. A splendid tale also comes from the mining regions of British Columbia. Two miners at the bottom of a shaft had sent aloft a bucket full of iron ore, one Hemsworth turning the crank which was hoisting the bucket to the surface. When the bucket was within twenty feet of the surface the crank broke, the cogs failed to hold and the bucket rapidly sped downward. What did Hemsworth do but thrust his arm in the machinery and

block it. Of course his arm was horribly lacerated. When asked if he was much injured or hurt, he replied, "What's the difference, so long as I saved the boys?"

Professor Harnack of Berlin has just issued a book on *The Chronology of Ancient Literature*, in which he presents his conclusions concerning the dates of the New Testament books. He believes Mark to be the oldest of the four gospels, perhaps written between 65-70 A. D.; Matthew about ten years later, Luke from 78-93 and John between 80-110 A. D. Seven of the thirteen epistles ascribed to Paul he regards as undoubtedly genuine, while the others contain Pauline elements. He has no new light to offer concerning the authorship of the epistle to the Hebrews. He is confident that the second epistle of Peter is a forgery. Professor Harnack ranks among the first of the Biblical scholars of Germany, and his views will no doubt attract much attention.

Mr. Moody says the book of Jonah is literal history. Dr. Lyman Abbott says it is fiction written for the purpose of satire. Each of them claims that President Harper agrees with his view. Mr. Moody declares that Dr. Harper at Northfield, in the presence of several hundred students, made this confession: "I believe that the whale swallowed Jonah." Which of these three eminent men shall we believe? Perhaps if the evidence which they claim to possess concerning the literary character of the book of Jonah were put before us we could judge for ourselves. Mr. Moody bases the evidence for his view on Matt. 12: 40. On this passage, which many devout scholars regard as a gloss inserted by a copyist, Mr. Moody proceeds to draw the inference that ministers who do not agree with him about Jonah "are doing the devil's work"; and he writes to the *Independent*, "I am not gladder for having said anything in a long time than I am for my recent words about Jonah." Yet we doubt if any one is wiser or better because Mr. Moody said them. Perhaps neither of these expositors has yet found out the whole truth about the book of Jonah.

Ministers lead their people in the study of the Bible. The majority of their hearers trust to their judgment concerning the character of the Scriptures, though they do not follow them in the details of their analysis of the books and of the evidences they discover of date and authorship. But the people readily catch the tone of the preacher and respond to it. If his manner of treating the Bible shows that his confidence in its authority is shaken, they are quick either to abandon faith in it or to resent his attitude toward it. But if he utters the great truths of the Bible in the tone of assured conviction, especially if he points with unwavering confidence to the Christ who is there revealed, in his person, his character and his relations with them, they will find the Word of God in the Bible

and will acknowledge its supreme authority. Nothing that has been discovered in the Scriptures themselves or in ancient monumental records has lessened in any degree the weight of that authority, and no minister can be faithful to his trust who does not treat the Scriptures as presenting the Word of God to men.

#### MARY LYON'S JUST REWARD.

The life, whose beginning 100 years ago will be called to mind in many places on the twenty-eighth of this month, was not a conspicuously long one. Mary Lyon was only fifty-two years old when, in the midst of the important interests which she helped to create and which had become a part of her very being, the call came to her to pass to her successors the splendid task of providing a higher education for the women of this country. But, measured not by years but by achievements, hers was the most fruitful life lived by any woman in the present century. We say this with due consideration of all that has been done, and is being done, by noble women in this and other countries. For we believe that no unprejudiced mind can read the fascinating story of Mary Lyon's mastery of self and conquest of adverse circumstances without concluding that the girl, born in an obscure corner of one of Massachusetts's farming counties, both because of her native gifts and because of her industry and foresight, deserves to be ranked with the commanding geniuses of this century.

What she did in her lifetime was enough to make her great, but what has been effected by the influence which she set in motion renders her immortal. She perpetuated herself first of all through her pupils. Among the most honored of them was Mrs. Marianne Dascob, who for seventeen years of its early history was lady principal of the college at Oberlin, where men and women were accorded equal privileges. It was small wonder that when Vassar was looking for its first lady principal it sought her in the person of Miss Hannah Lyman, who had studied at Ipswich Seminary where Miss Lyon taught before founding Mt. Holyoke, or that Wellesley early in its career impressed into service on its faculty at least two Oberlin women—Miss Schafer and Miss Morgan. Miss Ada L. Howard, a Mt. Holyoke graduate and teacher, was first president of Wellesley College, and Mr. Durant always attributed his first impulse to found his noble institution to the impressions received from his visits to Mt. Holyoke, of which institution he was a trustee.

A direct trace of Mt. Holyoke influence is seen in such schools as Oxford and Painesville, O., in Mills College, California, in Huguenot Seminary, South Africa, in San Sebastian Institute in Spain, which look to Mt. Holyoke as their pattern and inspiration. Besides such institutions as willingly acknowledge their Mt. Holyoke origin, its touch in a thousand indirect ways has been felt in other schools and colleges for women North, South and West, and beyond the seas. And thousands of lives whose ideals were formed at South Hadley have contributed powerfully to the building up of the newer States in this country and to the ongoing of human life in healthy and beneficent channels in the older States. "Not to be ministered unto, but to minister," is the motto of Mt. Holyoke women everywhere,

and right faithfully are they carrying it out in homes and schools, and social circles and church relations, which are invariably brightened and bettered by their unselfish service.

If this century has come to be known as woman's century, if there has been little short of a revolution in the intellectual outlook and opportunities for women, if they have inaugurated and sustained great missionary and philanthropic movements which are slowly redeeming this world, it is, in part, because Mary Lyon arose in the might of her purpose and claimed for women their crown.

The general recognition, a week from Sunday, of Mary Lyon, will mean something more than the indorsement of a single institution that stands for the higher education of women. Honor paid to Mary Lyon will be honor to the finest type of womanhood. Recognition of her place and work will be a tribute to the amazing development which this century has registered of woman's conception of herself and of woman's realization of what God meant her to be.

Yet it is more than fitting that this public commemoration of Mary Lyon should express itself through gifts to the college which she founded after such strenuous endeavor. It is right for us to single that out at this time above all the other women's colleges of the land and pay it the tribute of appreciative and grateful hearts. It has no superior when weighed by the severest intellectual tests. By its transformation from seminary to college it has taken its place where it belongs, in the very front of the advancing line, without, at the same time, sacrificing what was best in its traditions. How can a man or woman of wealth better honor the sex, better speed forward the causes of education and religion than by giving at this time five, ten or fifty thousand dollars to the college? How can Christians generally, though possessed of only moderate resources, deny themselves the pleasure of at least a small gift to a college which has doubtless touched their lives in more ways than they realize, which represents so admirably the ideals that are to save this country, and whose future they may help to make still more glorious than its past?

#### THE PLACE OF REVIVALS IN THE CHURCH.

The presence of several noted evangelists in Boston has awakened much discussion concerning their methods. Some think these methods unwise in themselves. Others regard them as having been useful and effective, but now out of date. Many defend them earnestly and regard the opposition to them as a sign of spiritual apathy, and therefore the more convincing evidence that these methods are needed. The work of evangelists is to produce revivals. This question as to the wisdom of some of their methods of work has led to the question as to the value of the end they work for, which is revivals of religion.

We must be careful to avoid confusing these two things. The place of the evangelist in the church is one thing. The place of revivals in the church is quite another thing. The former we shall speak of at another time. We now face the questions, Are revivals to be sought; and, when they come, are they a permanent gain?

President Jordan of Stanford University is reported as saying that religious revivals are a species of intoxication, and are no more worthy of respect than common drunkenness. We find it hard to believe that such a statement, without qualification, could come from one who has been known as a Christian educator. Newspaper reports are not always reliable. We hope the criticism was made only of certain so-called revivals, which are mainly emotional excitement and little more than caricatures. But too often by these the spiritual quickenings of the church are falsely judged.

No greater calamity could come on the Church of Christ than to lose faith in revivals and to cease to desire them. To do that would be to repudiate Pentecost. It would dishonor the Holy Spirit. It would put the stamp of failure on the most illustrious preachers of the gospel from the days of the apostles till now. It would discredit the noblest periods of church history. It would give the lie to a great multitude of witnesses who testify that they were born again in revivals of religion.

What is a revival? It is a quickening among Christians of a sense of sin. It is a renunciation of particular sinful habits. It is a new sense of helplessness in the grasp of sinful desires, a new appreciation of the holiness of God and of his presence. It is a renewed vision of his compassion as shown in his Son, Jesus Christ, living for love's sake among sinful men, crucified at their hands, rising from the dead for their justification before God, now their living intercessor, calling them to take up their cross and come after him. It leads to a new consciousness of the forgiveness of sin through him; a new sense of the measureless loss—here and hereafter—of being separated from him, out of sympathy with and opposed to his life and work in the world. It leads to the realizing of new purposes of righteous living, new habits of prayer and study of the Bible to find his will, to earnest efforts to bring others to acquaintance with Christ and peace with God through him.

When such experiences come to Christians they spread through the church and beyond it. They appeal to what is best in human lives. Holy emotions are kindled and bring men into close fellowship, uniting them in loving efforts to help one another, and all men to realize their noblest ideals which they see fulfilled in Jesus Christ. These experiences in their freshness are what we call a revival of religion. When the new life becomes habit the church is on a higher plane of living. Influences are always at work to lower it, and it would sink into despair if periods of renewal did not come with the power of the Holy Spirit mysteriously moving men to repentance and faith and the works of their first love for Christ. Whoever despises such revivals not only has a low and unworthy idea of his fellowmen, but despises him who re-creates in them the divine life.

Revivals are to the church what summer rains are to the fields and meadows. The parched soil longs for moisture. The stubble of the mown grass yellows and whitens in the dry heat. The earth opens its withering lips to pray that it may be refreshed. Sometimes the promise of answer appears in lowering clouds, which give forth only tantalizing winds that whirl the dust in the air and then disappear. At other times hail mingles with the rain and beats down the grass and grain, while fierce winds tear the



trees and shrubbery, and the sun looks out again on scenes of destruction. Do we therefore move to abolish storms? Only in moments of foolish haste, for soft dews steal down in the night and gentle rains follow them, and the atmosphere gathers freshness and the earth is renewed. Therein we rejoice and take fresh courage to cultivate and gather its fruits.

Faithful pastors remember such seasons of spiritual refreshing, the sweetest rewards of all their labor. Heaven never seemed so near as then. Men and women and children never seemed so lovable, never revealed such divine possibilities. Work to save them from sin never seemed so important, so easy, so rewarding, so certain to be made effective by help from above. Revivals make the pastorate honorable. They make the church glorious within. They demonstrate to the world its reason for being. They hasten the coming of the kingdom of God. If there are churches which do not believe in revivals may God help them. If there are ministers who do not pray for revivals they may better leave the ministry. No sign of the coming of genuine prosperity would be so hopeful as a mighty, importunate, united cry of the churches to God, "Revive us again."

#### GEORGE WASHINGTON.

Of a matchless generation which boasted Wellington and Napoleon, Burke and Pitt, Stein and Hardenberg, Hamilton, Jefferson, Adams and Franklin, one name, Washington, to quote Mr. Bryce, "stands alone and unapproachable, like a snow peak rising above its fellows into the clear air of the morning, with a dignity, constancy and purity which have made him the ideal type of civic virtue to succeeding generations."

Today the spirit of criticism is rife. Iconoclasts are abroad. Nothing is hidden. Persons and literature are subjected to remorseless dissection and analysis, and the New World's fiend, "publicity," is more rampant even than when Mr. Lowell first detected his presence and away.

How does the character of Washington emerge from this play of the scalpel under the rays of the calcium light? He rode to the hounds, occasionally went to horse-races and bet, played cards, was not a total abstainer, owned slaves and swore when vexed; such are the most serious flaws in his conduct—judged by present day standards—which his most realistic recent biographer points out. Eliminate those habits, characteristic of all Virginia gentlemen of the period, and what have you left to be for a moment dwelt upon in the face of such majestic virtues as he displayed in his dealings with his kinsfolk, his neighbors of the Old Dominion, his subordinates during the Revolution and his countrymen during all his service as military chieftain and as president? The very fact that he was not flawless and impeccable endears him the more.

For Congress today what better prescription could be given than Washington's to the first Congress, in which message he held before them the ideal of legislators who would not permit "local prejudices or attachments, nor separate views, nor party animosities" to "misdirect the comprehensive and equal eye" with which they "ought to watch over this great assemblage of communities and interests"? Why this solicitude? Because he believed that "the propitious smiles of heaven can never

be expected on a nation that disregards the eternal rules of order and right which heaven itself has ordained; and since the preservation of the sacred fire of liberty and the destiny of the republican form of government are justly considered as deeply, perhaps as finally, staked on the experiment intrusted to the hands of the American people."

In these days, when perjury is rife in our courts and men incline to abolish oaths because so lightly held, "Let it simply be asked," as Washington said, "where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths? . . . Reason and experience doth forbid us to expect that national morality can prevail in exclusion of religious principle."

In these days of extravagance and waste, expenditure exceeding receipts in almost every nation, state and municipality of Christendom, and especially where democracy prevails, it is well to recall Washington's exordium, "Cherish public credit by using it sparingly, and avoiding the accumulation of debt."

In these days, when the pieces in the kaleidoscope of contemporary history are changing so rapidly, when space is being annihilated and continents are becoming next door neighbors, it behooves us to recall the proper foreign policy outlined for us by Washington in his Farewell Address, and calmly, deliberately decide for or against its perpetuation or modification. Can we hold to it in its rigidity as outlined by him, and should we if we could? These are pregnant questions which the events of the past year have done much toward answering, while future months will do more. May all who are called upon to answer them face them and solve them with the sincerity of purpose and devotion to national welfare which made Washington the idol of his contemporaries and cause him to be universally revered today.

#### BELLIGERENT GREECE.

The peace of Europe is threatened in a new quarter. Crete has been in a state of unusual turmoil for the past year or two. At first the Mohammedans were said to be abusing the Christians. Lately the latter appear to have been retaliating and with vigor. Quiet has been restored now and then, only to be quickly succeeded by renewed fighting and subsequent mutual recrimination. The outbreak reported last week, whoever was to blame for it, has been one of the most severe, and many Cretans have taken refuge in Greece. But the Cretans are not given to running away. They rather enjoy fighting. They profess bitter grievances against the Turkish authorities and have long sought to persuade Greece to take up their quarrel. The sympathy of Greece is quite unanimous in their favor.

The news of a step in advance has just come. Greece has espoused the Cretan cause, in apparent disregard of treaties, and has declared war upon Turkey. Europe consequently is holding its breath to see what will happen. If the two countries are let alone, Greece probably will prove the superior at sea but Turkey may conquer her by force of numbers on land, so that the issue is doubtful. A general war in the Balkan region may result, if Turkey invades Thessaly, as she threatens. But it

is far from certain that war will be allowed, because, if it be permitted, the other nations may be drawn in against their will, which probably none of them wishes. Yet it is suspected that England is quietly backing Greece, in the hope of forcing the hand of Russia and of hastening the overthrow of the sultan. Russia will do anything which will promote her own control of Constantinople, and it would not be surprising if this war, should it go on, were to leave Russia the mistress of the Bosphorus and England richer by the acquisition of Crete from Greece and stronger through a firmer hold upon Egypt. Nobody can tell what may happen in the conditions, but the shrewdest guessers do not expect to see England or Russia emerge at last without some gains. Nor is Greece likely to be much the worse off.

More likely, however, is a concert of the powers to preserve substantially the existing situation, excepting that Crete may be held and ruled by them unitedly for the present. All sorts of contradictory reports are current and the outcome remains indefinite. But little Greece has done a plucky thing in forcing matters to a crisis, and one result probably will be active interference by the other powers to prevent further Turkish atrocities.

#### SERVING OUR GENERATION.

The old conception of personal Christianity was that it meant hardly more than securing one's own salvation. This was its principal aim. Being of spiritual use to others was involved, but was secondary in importance. But now the purpose of service to others has assumed the greater prominence, and it is held that the surest way to secure one's own salvation is to spend one's self in loyal effort to win others to Jesus Christ. The personal aim is not lost to sight. But it is pursued from a new point of view and its relation to other motives is altered. This result has come about as the result of study and imitation of Jesus who came "not to be ministered unto but to minister," that is, to serve.

Of course personal consecration is vital if we are to be of any useful spiritual service to our fellowmen. We cannot teach what we do not know. We cannot be examples of that of which we have no experience. The stream does not rise higher than its fountain. Its waters are not purer than those which flow from its source. Our actions in the way of service depend upon our idea of what service ought to be. They are not Christlike and spiritually beneficial unless our theory of service is essentially like that of Jesus himself. To undervalue the importance of personal faith in Christ is a grave error. It is impossible to serve aright in his name without this. If we have no personal, spiritual alliance with him our service degenerates into mere philanthropy. However beautiful and useful this may be, it is not true Christianity.

Of course, too, we must serve our own generation, that is, the people who are our contemporaries. Our responsibility is great but so is our opportunity. We need to be ever watchful lest we fail of doing what, and all, that we might do. But in serving our own generation we also serve the whole human race and the distant future. This truth elevates the humblest service to the level of actual grandeur. Influence radiates indefinitely from its source and continues eternally. We help or hinder more



persons than we know; thousands, often, of whom we never hear. Through the men and women of today, moreover, we reach out to those who are coming after them and help to shape the motives and the conditions which are to rule their soul's careers.

To say of one, as he dies, that he served his generation well, in the highest sense of the words, is to award him the noblest praise conceivable. For it is to say of him that he succeeded in imitating Jesus Christ.

### CURRENT HISTORY.

#### The Arbitration Treaty.

The treaty, attacked *in toto* by senators like Mills of Texas, Teller of Colorado, Morgan of Alabama, Daniel of Virginia and Cameron of Pennsylvania, and emasculated in vital parts by senators like Lodge of Massachusetts and Chandler of New Hampshire, now rests in a precarious position, with very little chance of ratification, even in an amended form, by the Senate of this Congress. The pressure of other business, necessitous appropriation bills, etc., will account for this somewhat, but the chief obstacle to its ratification in its original form is the unreasoning, implacable hatred of the Administration by a *coterie* of men who, under the cloak of patriotism (pseudo) are covertly attempting to injure Messrs. Cleveland and Olney. This is no conjecture. It is proved by the events of the past week. In an effort to placate the opposition, the Foreign Relations Committee last week withdrew all former suggested amendments and introduced one which would insure that the Senate, as well as the Executive, should decide on all matters to be left to arbitration under the treaty. This to meet the objections of senators who resent any real or seeming disparagement of the rights of the Senate under the Constitution in determining our foreign policy. But this amendment, when reported to the Senate, was the subject of rather acrimonious debate, and failed utterly as a means of conciliation, and on Monday Senator Morgan, in open session, moved that consideration of the treaty be set aside and his resolution abrogating the Clayton-Bulwer treaty be debated. His motion was successful by the narrow margin of one vote. In the new Senate the original treaty will, we are confident, find more friends among the men fresh from the people, men who have a reputation to make and will not care at the start to run counter to public opinion. This Administration can do nothing to aid the treaty. The incoming one can, and must. Lord Salisbury will not grieve if the treaty is rejected or modified so as to confine its authority to a narrow range of subjects, for which he originally contended but which Mr. Olney would not accept. But the best men of Great Britain and the United States will deplore any reactionary step such as now seemingly impends. If the treaty falls we shall be humiliated, and stultify our past record as an advocate of the principle of arbitration.

#### Lincoln Day.

The birthday of Abraham Lincoln is observed as a legal holiday now in five States of the Union, and in most of the large centers of population in the country the evening of Feb. 12 is set apart for banquets, whereat men of affairs and eloquence use the facts and principles of Lincoln's unique life as texts for sermons on present day civic duties. In the public schools of the coun-

try the day also is remembered in a telling way, and is made to contribute to a growth of patriotism and proper hero worship in the minds of the young. Few newspapers fail to improve the opportunity to comment editorially on the significance of the life that Lincoln lived, and in many a pulpit last Sunday thanksgiving to God went up in the form of prayer and eulogy.

Here and there at the banquets a speaker forgot the proprieties of the hour and tried to make partisan capital out of Lincoln's fame, and one man—Congressman Grosvenor of Ohio—went so far as to use his opportunity to speak in savagely attacking the idea of a non-partisan civil service. But in the main the post-prandial eloquence was helpful and inspiring. In Boston Congressman Linnay of North Carolina, an ex-Confederate, said: "The vanquished South is rapidly learning to love Lincoln as the gentlest memory of the world." In Buffalo, N. Y., Henry Watterson, also an ex-Confederate, said: "Let no Southern man challenge me because I canonize Abraham Lincoln. He was the only friend of the South when she most needed a friend at court." In New York city President Stryker of Hamilton College, one of the most sententious and brilliant orators in this country today, roused phenomenal enthusiasm by his thrilling narrative and inspiring prophecies, and he improved the opportunity to tell his fellow-Republicans that

By his [Lincoln's] immutable renown are you bidden to that patriotism to which all other narrower titles are but subordinate and instrumental. This people's man certifies to us that the republic must voice the people, else it shall sink into autocracy, plutocracy, oligarchy, anarchy! God purge us of bad men and their bad ways. . . .

We shall be just as good a party as we are determined to be. We shall have just as good leaders as we deserve—no better! We must be sworn not to surrender our independence to unauthorized proxies. We must summon to our ranks and be worthy to keep there all who love our nation's truth. We must hold to the most exact audit the men we select and trust—to watch, to cheer, to correct, to promote, or to depose.

#### A New Note.

Fortunately, it seems certain that one man is to sit in Mr. McKinley's council of advisers who is in touch with the problems of today, and has sympathy for the plain people. Mr. Lyman Gage, Secretary of Treasury to be, at a farewell dinner given in his honor last week by men of intellect and wealth, said:

Men of steady minds and strong hearts must, with temperance and charity in the exercise of right reason, find the true path which leads to peace and safety. There are real mistakes to be corrected. We have violated the natural laws which govern in the realm of economics with the same force and power that they do in the physical realm. Let the deep interest you really feel in the problems of the people be known to all the people. They know your strength, power and influence. Let them experience in a larger measure your sympathy, your sense of justice and your love.

It is refreshing to note the advent of a public man who talks about "sympathy" and "love."

#### Divorce Reform.

At a time when the courts of certain of our States are busy repudiating the validity of the divorce decrees of other States; when Mr. Moody is urging all women who have unfaithful husbands to seek separation; when an influential minority in the Protestant Episcopal Church is moving to secure such legislation at the next General Convention as will forbid the clergy from recognizing the validity of more than one reason for divorce; when Felix Adler, the Jew, is

busy lecturing the Christians of Boston on the Ethics of Marriage; and when in general it may be said that there was never more diversity of opinion and practice respecting marriage and divorce, it is gratifying to be reminded by the annual meeting of the National Divorce Reform League, and the annual report of its secretary, Rev. Dr. S. W. Dike, that there are forces at work endeavoring to bring harmony out of chaos, to shed light where it is most needed—viz., in our legislatures and educational institutions. For sixteen years now this society in a modest way, with small expenditure of funds, has been influencing national and State legislation, and calling the attention of preachers, editors, teachers and all intelligent men to the imperative necessity of conserving the life of the family and retaining it as the unity of society. How much has been done, with what scanty funds, few realize. If more did the society would not now be in debt. It is our opinion that perhaps if the society were to broaden its legal title so as to make it as inclusive as the work it really does, it would appeal more to the public which it might naturally expect to reach. We note that the executive committee of the league and Dr. Dike now recommend such a change in name.

Dr. Dike's report for the last year certainly shows that there has been substantial gain both in reform legislation and in recognition by economists, penologists, pedagogues and temperance reformers of the importance of conserving sweet family life. Dr. Dike's statements respecting the failure of several of our great denominational publishing houses to provide for home instruction on temperance are not creditable to the derelict societies; and his plea for home training and family responsibility, instead of constant dependence upon church and Sunday school for the religious, moral and civic education of the child is a word that needed to be said.

#### The British Parliament.

How dead an issue disestablishment is now may be judged from the vote of the House of Commons last week, when a motion to disestablish the Church of England received only sixty-six votes, the Liberal leaders making no effort to have it poll their party's full strength. Displeasing as the educational bill is to all concerned, satisfying neither Anglican, Catholic, Non-conformist or Secularist, it will be closed and passed this week if Mr. Balfour can have his way. But he may be on the verge of a defeat which will wrest from him his position of authority, split wide apart the Tory and Unionist factions of the Conservative party and cause a dissolution of Parliament and an appeal to the people. Stranger things have happened.

#### Spain and Cuba.

Spain at last has consented to permit Miss Clara Barton and the Red Cross workers to enter Cuba, if funds to support them can be raised in this country, and Spaniards as well as Cubans can profit by their service. Direct messages from General Gomez and the president of the Cuban republic indicate plainly that nothing short of independence will satisfy the revolutionists. Hence it would seem as if the Spanish ministry had made great concessions only to have them spurned, and at the same time imperiled its own tenure of office.

Richard Harding Davis, who has recently been in Cuba as a correspondent of the *New York Journal*, confirms all that has

been said by Bonsal of the *Herald* and Akers of the *London Times* respecting the awful brutalities and indecencies of the Spanish troops and officers, and the indignities suffered by citizens of this country. He describes the present situation as exactly that which President Cleveland said would justify our interference on the ground of "higher obligations," namely, those of sympathy for outraged humanity. He says that if President Cleveland, who must "be convinced thrice before he will act once," could make a week's tour through Cuba he would declare war on Spain by cable. "No European Power dare interfere, and it lies with him, and with him alone, to give the signal. If he gives it now he saves thousands of innocent lives; if he delays, just that many people perish." Mr. Davis being a personal friend of Mr. Cleveland, and hitherto an admirer, his words have weight. His letters have a manly ring, and sound out the same stirring plea for self-respect in our national foreign policy which was characteristic of his letter in the *Boston Advertiser*, in which he trounced F. Hopkinson Smith and the Administration's dealings with the Porte.

#### The Situation in Greece and Crete.

The vigorous way in which Greece last week set forth to conquer Crete commanded the admiration of the world, and if sympathy were to be the ruling motive with the Christian Powers the Christians of Crete and Greece would soon have opportunity to wield the sword against the hated Moslem. Whether the king of Greece and the ministry really believed that war was necessary and would be tolerated by the Powers, or whether they simply acted as they did to save themselves from popular indignation, is an open question, but they certainly for a time showed spirit and courage. The Grecian fleet at once blockaded the Cretan ports, detachments of infantry, artillery and engineers set sail at Piræus for Crete, and the army reserves were ordered to hold themselves to start in forty-eight hours' notice. On Sunday the representatives of the Powers conferred, agreed upon a program and then waited on the Greek premier, the French minister acting as spokesman. The recall of the Greek fleet was advised, and the promise given that the Powers would carefully consider the question of union of Crete and Greece. To this the Greeks replied that they must insist on aiding the Cretans.

Prof. J. Irving Manatt of Brown University, quite recently United States consul at Athens, who keeps close watch of Grecian doings, interprets the situation thus:

King George is entirely too shrewd and cool headed ever to be drawn into anything quixotic. His son and his ships are not in Turkish waters without backing. And the young czar and his French ally must know pretty well how substantial that backing is to be. There is evidently a well-considered program under way, and Prince George's part in it is no accident.

So, time after time, the struggle has been renewed—plundering, rapine, massacre have become almost everyday incidents—and Christian Europe has kept an eye on the balance of power, and hands off! The cup of this iniquity must be full, and we must hope that the end draweth near. Not that a Russian protectorate can be looked upon with unmixed satisfaction. But England, having shirked her duty, deserves to see the island, whose scourging she has winked at so long, turned into a standing threat against her own holdings in Egypt and Cyprus. The master of Crete need be in no hurry about Constantinople.

Harold Frederic, cabling from London to the *New York Times*, confirms this view of the situation. Mr. Gladstone's opinion is

characteristic of the man: "I do not dare to stimulate Greece when I cannot help her, but I shall profoundly rejoice at her success. I hope the Powers will recollect that they have their own character to redeem."

#### NOTES.

Idaho's Senate is to have a woman for chaplain.

Harvard and Yale have agreed to forget past differences, and have made a compact which will govern all their athletic contests until 1902.

Having sanctioned prize-fighting, it is not surprising to learn that Nevada's legislature now plans to establish a lottery. Here, however, it will run against Federal legislation.

New Hampshire will continue to observe Fast Day nominally. The governor recommended its abolition, the House concurred, but the Senate was conservative and said "Nay."

The National Assembly of the League of American Wheelmen did well last week to defeat the proposition, introduced by a California delegate and seconded by delegates from Colorado and Louisiana, giving local option to division officials in the matter of legalizing Sunday racing.

The German Government's decision to prosecute certain of the professors of the University of Berlin for contumacy in holding and expressing socialistic views is an interesting phenomenon not prophetic of Germany's permanent retention of leadership in the highest realms of human activity.

Carroll D. Wright's renomination and confirmation as United States Commissioner of Labor was to be expected. Now, if Congress will only give him charge of the next census, and make a permanent census bureau as a subdivision of the Department of Labor, another long step forward will be taken.

The electoral votes of the States were counted by Congress last week, Messrs. McKinley and Hobart receiving 271, Mr. Bryan 176, Mr. Sewall 149 and Mr. Watson 27. Strange to say, no formal notice of this action will be sent to the successful candidates. Their authority for presenting themselves on March 4, ready to be sworn into office, will be the authority of common knowledge.

Mrs. Dominis, now in Washington with ulterior motives, permits her resonant mouthpiece, Mr. Julius Palmer, to say for her that she abjures her abdication of the Hawaiian throne, and disavows her oath of allegiance to the new republic. All of which is not surprising, but it precludes her ever returning to Honolulu, and it will not induce our officials to grant any requests for indemnity which she may decide to proffer to this or the incoming Administration. Moreover, it will increase the probability of Hawaiian annexation to the United States.

#### IN BRIEF.

The unemployed rich women of Boston played whist for the financial benefit of the unemployed poor of Boston last week. Some people seem to struggle to do good in the most roundabout way.

Next week will bring to a close Mr. Moody's work in Boston and he will preach in the afternoon and evening instead of in the morning and afternoon. On Friday, the last day, he will speak morning, afternoon and evening.

The fact that the current international Sunday school lessons are in the book of Acts makes the following pertinent. A few Sundays ago the teacher in a class of boys about twelve asked one what it was that the lame man asked of Peter and John. The reply came, "Alms, but he got legs."

We have received a number of communications asking if *Congregational Work* is to be a substitute for the magazines and other periodicals of the six societies. In the letter sent to the churches by the societies asking support for the new periodical, it was expressly stated that it was "not to take the place of present publications," and the churches subscribed for it with that understanding.

The Free Church of Universal Religion, Tacoma, has voted to exclude from fellowship the Liberal Congress of Chicago, because the latter does not include everything in its fellowship. The Free Church is required by loyalty to its platform of "inclusiveness" to "include only that which is inclusive." The Free Church, in its haste after unity, appears to have reached its goal and been shunted beyond it on a side track.

The *New York Examiner* (Baptist) announces an excellent list of themes and writers for the present year. Of its seven chief articles promised five are to be written by as many prominent Congregationalists who are frequent contributors to our columns. They are Presidents M. E. Gates and C. F. Thwing and Drs. S. W. Dike, W. E. Griffis and Washington Gladden. Our able contemporary knows where to get good doctrine for its readers.

The *Christian Intelligencer*, commenting on our recent paragraph descriptive of Hon. Bourke Cochran's recent speech in Boston and his devout conduct as a Roman Catholic layman, asks pertinently: "Why can we not have a larger number of political leaders openly avowing their regard for God and his law? Why cannot Protestants devise some way by which the rich and the poor, the high and the low, can worship and pray together as they do in the Roman Church?"

Dr. Frederick Bliss, who has for some years been exploring for the old walls of Jerusalem, and has made many interesting discoveries, has lately come on a broad stairway of thirty-four stone steps descending to the Pool of Siloam. They appear to have connected Solomon's palace and garden, which stood on the Ophel ridge, with the pool [see Neh. 3: 15]. Dr. Bliss has done very important work, which could be made much more valuable if the resources of the Palestine Exploration Society were more adequate.

The directors of the Congregational Church Extension Society of New York and Brooklyn have acted wisely in choosing Rev. E. J. Kent, D. D., as superintendent. He will not resign his pastorate of the Lewis Avenue Church of Brooklyn, but will probably have an assistant pastor, and will thus be able to give considerable time to the society. To make the pastor of a strong and promising church the working head of an organization which looks to the federation of all Congregational churches is sure to keep the movement in close touch with the churches.

Dr. Grenfell, whose sermons and lectures on the Deep Sea Mission work in the North Sea and on the coast of Labrador so greatly interested the few churches he chanced to visit last winter, is to be in Boston and vicinity during next week. He is to speak at Dr. McKenzie's church in Cambridge on Sunday evening, Feb. 28; at Mr. Campbell's church in Roxbury on the previous Friday evening. There are two or three evenings still open, which pastors interested can learn of at this office. Dr. Grenfell is the friend and benefactor of Pomiuk, the Eskimo boy, well known to readers of our Conversation Corner.

Several Congregational churches of New York and Brooklyn met in the latter city last week, at the invitation of a committee of Plym-



outh Church, to discuss the religious corporations law of New York State, to which we referred in our last issue. Letters condemning the law as it stands were read from Drs. Storrs, Behrends and others. A committee was appointed to take steps looking to such change in the law as will leave the churches in the liberty they enjoyed before its passage in 1895. It is expected that another meeting will soon be held to further the same object. Either the law must be changed or Congregationalism must evacuate the State of New York.

Apropos of the recent ecclesiastical farce in Philadelphia let the following skit be quoted. William Penn's statue surmounts the dome of the City Hall near the church where the "martyr's portrait" is "enshrined."

A DIALOGUE.

Quoth William Penn to Martyr Charles,  
"You'll scarcely feel at home  
Down there upon a window-pane  
While I enjoy the dome."

"Let me step down and out, I pray,  
And you be patron saint.  
A Friend ought not to stand in bronze  
And leave a king in paint."

Quoth Martyr Charles to William Penn,  
"Tis best to let things be,  
They're used to looking up to you,  
And they can see through me."

Ambassador Bayard forwarded to her Majesty, Queen Victoria, a copy of *The Congregationalist's Book of the Pilgrimage*. The committees who had the Pilgrimage in charge do not claim to be a society, but they will appreciate the acknowledgment made to them by her Majesty, through her private secretary, which follows:

The Queen has been pleased to accept the specially bound copy of the Book of the Pilgrimage, which the delegates of the American Society of the Pilgrim Fathers have been good enough to offer her Majesty through the ambassador of the United States. May I venture to ask that his Excellency may kindly convey to that body the thanks of the Queen for the above named book?

Yours very truly, ARTHUR BIGGE.

The debt of the American Baptist Missionary Union on March 1 will approximate \$306,000, and the debt of the Home Missionary Society of the same denomination at the same date will approximate \$180,000. If the members of the Baptist churches of the North will give \$236,000 before next July 1, Mr. John D. Rockefeller of New York city, president of the Standard Oil Company and founder of Chicago University, will give the other \$250,000 necessary to extinguish the debt. Few men in the world, if any, are possessed of more wealth than Mr. Rockefeller, or more disposed to give lavishly to endow and strengthen institutions or societies calculated to foster humanity's best interests. Coincident with this fact, however, is the other fact that society by no means is agreed that all Mr. Rockefeller's wealth has been earned, or acquired legitimately. Hence the Baptist missionary societies will need to make it plain to the churches they serve that in accepting this gift they in no way indorse the methods by which the giver obtained it.

# STAFF CORRESPONDENCE.

## FROM THE INTERIOR.

### A Snare to the Poor.

It is astonishing how many people fall into the pawnbroker's grip. A recent report says that there are sixty-seven pawnbrokers in Chicago, who pay the city a tax of \$300 a year for the privilege of carrying on their business. There are 150 others, second class brokers, who pay a tax of \$50 a year. Chattel mortgage dealers are not required to take out a license, although in some respects their business does not differ much from that of the pawnbroker. The legal rate of interest charged by the pawnbroker is put down at three per cent. a

month. In reality the charge is ten per cent., or 120 per cent. a year. The pawnbroker does not receive the articles in pledge, but buys them outright, and gives the owner a paper or a contract to sell them back for so much within a certain time. It will readily be seen what a power the pawnbroker has. He decides how much money he will advance, takes out a month's interest from the amount he lends, requires ten per cent. every month thereafter, so that soon the owner of the article pawned pays more for it in interest than it is worth. He stands little chance of getting money enough ahead to meet the interest and the sum advanced by the pawnbroker. The Civic Federation, alive to the injustice of the present system, will ask the legislature to pass a bill which, like the Massachusetts and the New York law, will limit the amount of interest collected to twelve per cent. a year. It also suggests the formation of a company under reputable management, on whose stock no more than six per cent. shall be paid in dividends, and whose remaining profits shall be applied to reducing the interest charged the patron. It is believed that a central establishment, with branches in different sections of the State, will meet a real want and contribute to the happiness and prosperity of a large number of unfortunate people.

### Ridgeland's New Minister.

This church, now known as the Second Congregational Church of Oak Park, has at length persuaded Rev. Sidney Strong of Cincinnati, its first choice after Rev. W. A. Bartlett, the former pastor, went to the Kirk Street Church, Lowell, to accept its twice repeated call. Mr. Strong is in the prime of life, has enthusiasm and experience, and from what he has accomplished in previous pastorates encourages large expectations of him here. His new field is in one of our best suburbs, and will undoubtedly grow so rapidly in the future as to render this church a worthy sister of the First Church in Oak Park, now one of the largest and most efficient churches of any denomination in the Interior. Mr. Strong is fortunate in his supporters. He will find men and women who have been trained to Christian work and Christian benevolence, and are ready to co-operate in large plans for the future. Under Professor Chamberlain as pulpit supply the church has held its own during the interim between the pastorates.

### Ministers' Meeting.

The subject under discussion was the old one, which is yet ever fresh, of pastoral visitation. Every now and then some one enters our fellowship who is inclined to look upon pastoral visitation as useless. At present there seems to be no difference of opinion among us. All heartily commend pastoral work, and insist that without it nothing really permanent can be done for a parish. The subject was introduced by Dr. J. G. Johnson.

### Compulsory Insurance.

The Rock River Conference at its last session passed a resolution asking its members to consider what could be done to secure the compulsory insurance of the immense property in churches and parsonages owned by Methodists in this country. An approximate estimate places its value at \$127,000,000. The general opinion has favored the forming of a society controlled by Methodists to insure this property, and to insure it at the lowest rates consistent with safety. At their last meeting the Methodist minis-

ters of Chicago and vicinity expressed their approval of the plan, and steps have now been taken to secure the formation of the company desired and to carry out the probably almost universal wish of the church. It certainly is important that churches and parsonages should be insured, although it is not certain that other denominations than the Methodist would act wisely in forming companies within their own fold to carry this insurance.

### Colorado College Jubilee.

Very naturally a college which has obtained an endowment of \$200,000 wishes to express its appreciation of the success of its effort and the efforts of its friends to do this in some sort of a public festival. Colorado College has decided to celebrate its completion of the Pearsons Endowment Fund in a two days' gathering, Feb. 22, 23. Thus the interest in Washington's Birthday will be utilized to bring people together, not only to commemorate one of the nation's greatest men, but to celebrate the success of a work which when undertaken three years ago had little to encourage the faith of those engaged in it. No man rejoices more in the triumph of this college than the largest donor to the endowment fund, Dr. Pearsons himself. The fact that the institutions he has been aiding are one after another getting "out of the woods" and into a position where they can take care of themselves is to him and Mrs. Pearsons a cause of greater joy than large additions to their estate have ever been. If the friends of Mount Holyoke will come to her rescue Feb. 28, West as well as East, the result of the appeals made on that day will be of an importance which no one can now rightly estimate.

### Continued Distress in the City.

The Mayor's Fund has thus far been carefully distributed by the police. Chief Badenoch now says that help will be required at least six weeks longer. No money is given out. No attempts have been made to furnish work. The chief says that this, in the present conditions, would be impossible. From his report ending Feb. 6, we learn that supplies of food were supplied to 11,662 families during the previous seven days, of coal, in very small quantities to 2,660 families, and in half-ton lots to 3,438 families. All supplies are of the best quality and have been obtained from the great dealers at the lowest possible rates. Vast quantities of clothing have been distributed. It costs, so far as can be determined, fifteen cents a day for each person aided. The question with thoughtful people is, What is to be the outcome of all this suffering? The persons assisted do not seem to be intemperate, at least to any considerable extent, but to be in want of employment. Will there be any employment for them in the near future? Certainly the prospects here for any extensive revival of business are not encouraging. The financial exhibit of the Illinois Steel Company for last year, for example, shows a deficit of \$349,399. It is now following Rockefeller and Carnegie in offering steel rails at \$18 a ton and will probably make still lower offers if it be necessary. But no company can continue long in business which furnishes no profits. Nor will labor submit to a reduction of wages below a living standard. Still, on the whole, feeling is hopeful even among business men, and if Christian men discharge their duty the outcome must be favorable to all concerned.

Chicago, Feb. 13.

FRANKLIN.



## The New Mt. Holyoke.

A Bird's-Eye View of Present Conditions and Prospects.

WHEN the morning papers of Sept. 28, 1896, made known in all parts of this country the burning to the ground of Mt. Holyoke College, expressions of regret and of sympathy sprang to thousands of lips. Fathers and mothers whose girls were then members of the institution wondered how the disaster would affect the immediate work of the college. The hundreds of Holyoke graduates, teachers, wives and mothers, noble and faithful souls, the salt of the communities in which their lot is now cast, felt that they had met with a personal loss. Mt. Holyoke would never be quite the same place to them without the large, prim, rectangular building around which gathered so many pleasant associations of girlish days. And the great public which reads its morning paper chiefly by headlines, or, at least, the intelligent part of it, paused long enough in its effort to master the events of the last twenty-four hours to be at least momentarily sorry that so severe a calamity had overtaken the mother of women's colleges in the United States.

In due time the sad news found its way across the Atlantic and the Pacific to graduates and friends of the school in South Africa, India, Turkey, Japan, China, and to institutions like Mrs. Gulick's school at San Sebastian, and the American College for Girls on the banks of the Bosphorus, to Bitlis and Aintab and Harpoot, and other centers of light and knowledge in the blood-stained Armenian country, wherever Mt. Holyoke women, true successors of Mary Lyon herself, are holding up the ideals and standards of Christ's gospel. There, and everywhere, the tidings gave rise to a sense of bereavement and pain, and little by little from these distant quarters of the earth are coming back to the old home of their love expressions of the abiding affection of these far-away daughters. Only the other day came a gift of \$25 from alumnae in South Africa, while from members of a girls' school in Japan arrived recently a letter in which occurs these significant sentences: "We heard the name of Mary Lyon who founded your school, and we admire her and thank God for her great work. We hope that your school will not be cast down by misfortune, but will be more prosperous than ever. We have not means to help your school in far distance, but we have the wish to help by prayer."

"All chastening seemeth for the present to be not joyous but grievous," said the apostle, but the lovers of Mt. Holyoke have already begun to see the fulfillment of what

he goes on to say, "yet afterward it yieldeth peaceable fruit to them that have been exercised thereby," for no one now can deny that the fire was a blessing in disguise. It came at a time when plans of material extension and expansion commensurate with the broadening scope of the curricu-

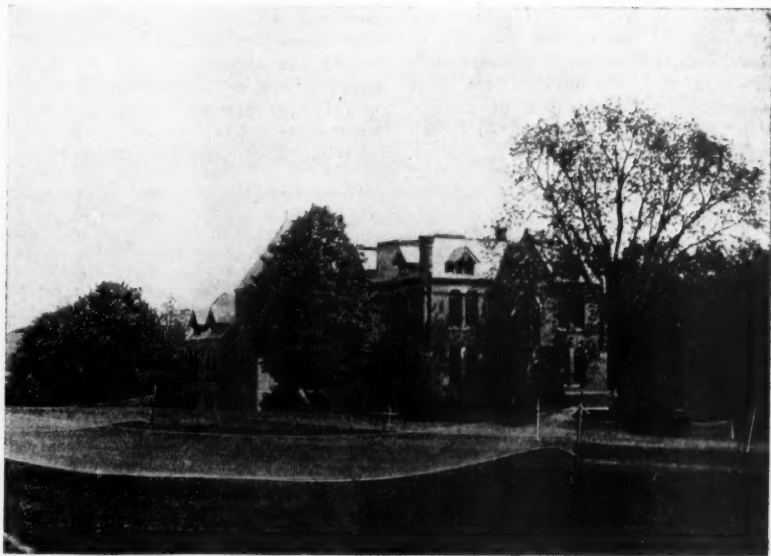


THE ADMINISTRATION BUILDING—To Be Erected.

lum were already under way. The leveling of the old structure meant the opportunity to begin *de novo*, to work out unhampered by existing physical limitations a large, broad, progressive plan of collegiate development. While the ruins were still smoking the quick minds of President

honorably feature of Mt. Holyoke life, had not been thoroughly organized, but so far as conditions permitted the members of the older classes carried out faithfully the instructions received in previous years. The exit from the building was not a flight, but an orderly retreat, and the fire itself, as Mrs. Mead cleverly puts it, was "a well-conducted affair." "The girls were simply grand," she adds, "there was no panic, no uproar. They laid hands on their personal effects and carried what they could to a safe place, and then gathered in groups here and there and quietly watched the flames eat away, little by little, the historic structure. The complaining spirit was absolutely wanting. No girl was bemoaning her own losses, though in some cases they were deprived of all that they had except what they wore. The old Mt. Holyoke spirit of cheerfulness and unselfishness seemed to animate the girls even on that solemn and awful night."

So it has been since. Scattered here and there among the families of the village, necessarily in many cases cramped for room, restricted in their opportunities of being together in large numbers for those social pleasures which mean so much to college girls, they have nevertheless kept steadily at their tasks, and regret over the past has been entirely swallowed up in ardent hopes for the future. Less than half a dozen girls returned to their homes because of the fire. On the very evening when it took place Mrs. Mead, with rare thoughtfulness, suggested the sending of dispatches to their parents, and the wires were kept hot for



WILLISTON HALL.

Mead, her associates on the faculty and the trustees knew that Sept. 27 marked for Mt. Holyoke the beginning of a new and glorious era.

The fire was a great revealer. We have spoken of the ready and genuine sympathy of the alumnae and the public generally. Moreover, through the fire came a disclosure of the stuff of which the Mt. Holyoke young women of today are made. When the flames burst forth late in the afternoon of that September Sunday the Freshman Class had been in the institution only ten days. The fire brigade, that long standing and

several hours with messages, not many of which were couched in despondent phrases.

It speaks much for the discipline of the college that on the next morning with scarcely an absentee the students assembled in the chapel of the village church almost as calmly as if they were in their accustomed meeting place, and as the roll was called and Mrs. Mead spoke reassuring words, and as the college spirit broke forth in the song beginning, "Holyoke, Holyoke," etc., every one present felt that she was attending one of the most thrilling and meaningful gatherings of her life. The

report to which certain papers gave circulation that Mrs. Mead was prostrated by the fire was utterly unfounded. Her health has been excellent, and she has endured with great calmness and courage the unusual strain and shown herself equal, in a thousand ways, to the new problems forced upon the administration.

On the next day but one the teachers met their classes, and by Thursday the regular program was resumed. Fortunately, for some years past nearly all the recitations and lectures have been given in Williston Hall and the new Science Building, only one room in the main building, "Room B," dear to so many of the older graduates, being at the time of the fire utilized for recitations. Hence it was much easier to proceed with the customary routine.

Another thing which the fire revealed was the genuine regard which the townspeople cherish for the college. For nearly sixty years it has lived on pleasant terms with the people of the village, and hardly any friction has marked the relations of "town and gown." But not until the night of the fire did the college fully appreciate the latent possibilities of South Hadley affection and hospitality. Citizen after citizen came forward offering to take from one to a dozen into his home. Mrs. Mead took up her temporary headquarters at the house of Mrs. Cook, just south of the grounds, from which, along toward midnight, she and her associates dispensed sandwiches to the wearied firemen. It is notable, too, that there was only one instance of thieving, though people poured in by the hundred from Northampton, Holyoke and neighboring cities. On the other hand, many willing hands aided in the work of rescue and protection, and one zealous soul was so consumed by the passion of altruism as to bear forth with the utmost care from the dining-room a number of casters, which to unprejudiced minds ought long ago to have been retired on a pension.

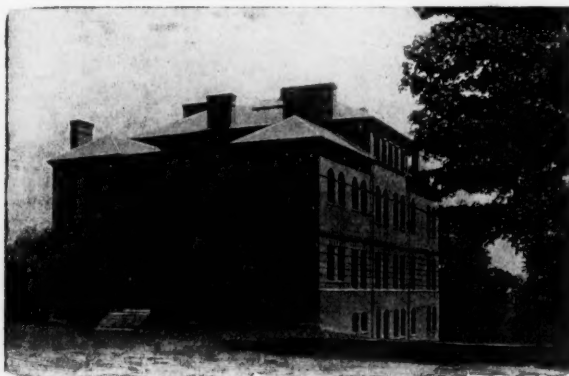
So much for the good will of townspeople and alumnae, for the courage and fidelity of the girls and for the wisdom and resourcefulness of the faculty. Now what has been done towards making good the place of the edifice that is gone, and towards materializing plans for enlargement? To pick up the thread of continuity we must go back a year or more before the fire, to the time when Dr. Pearsons, that princely giver to educational institutions, offered \$50,000 for an endowment fund provided \$150,000 more could be secured. The fact that Dr. Pearsons when a physician years ago at Chicopee used to visit the college, and the fact that he had been in his boyhood under the spell of Mary Lyon's personal influence doubtless had much to do with this generous endowment offer, which was already being responded to by the alumnae and friends of the college before the fire. Since that event efforts have been redoubled, and up to date about \$90,000 of the necessary \$150,000 have been secured. Alumnae associations all over the country are putting forth strenuous endeavors, and all are animated by an enthusiasm and an expectation

which shrink from no discouragements. Circulars and private letters by the score have been flying all over the country, and now that Mary Lyon Sunday is drawing near no effort is neglected that will arouse pastors and churches and individual givers. The executive responsibility for a large share of this correspondence is in the competent hands of Miss Anna C. Edwards, for so many years an honored associate principal, and of Miss Louise F. Cowles, secretary



MRS. E. F. MEAD—President of the College.

of the National Alumnae Association. It is a significant fact that seven of the trustees voluntarily assembled around the smoking ruins the next morning after the fire to consult about immediate rebuilding, and too much cannot be said of the efficiency and energy with which the building committee have developed plans and pushed forward the erection of the buildings. Moreover, local sentiment in the Connecticut Valley, as expressed in the action of the Congregational Club and of the Franklin and Hampshire County Associations of Con-



THE HALL FOR CHEMISTRY AND PHYSICS.

gregational ministers, have strongly favored aggressive and persistent measures to secure funds.

One group of alumnae, those in and around New York and Brooklyn, as long ago as 1889 began to agitate the erection of a more modern house in which to place the overflow of girls from the main building, which was then beginning to be crowded. These graduates were spurred on in their undertaking by the memory of Miss Mary Brigham of Brooklyn, whose death in a railway accident in June, 1889, just after her election to

the presidency of Mt. Holyoke, will be recalled. In honor of her they set out to secure \$20,000 or more to build a Mary Brigham Hall, and to this enterprise Dr. Pearsons last spring promised \$10,000. The balance has already been secured and the Mary Brigham Hall is already a reality, the probability being that it will be ready for occupancy early in April. As respects the resources for the remaining buildings, now an immediate necessity, the nucleus was the insurance money, which amounted to \$127,000. To this Dr. Pearsons has added the generous sum of \$40,000, and so his total gifts, present and prospective, to the institution already amount up to \$100,000.

Mary Brigham Hall will accommodate perhaps fifty persons, but in addition to it four or five dormitories, at least, are needed in order to furnish sufficient housing accommodations for the girls now on the ground. These, with their furnishings, will cost in all not less than \$125,000. Then an administration building and chapel must be provided, which cannot cost less than \$75,000 and may cost \$100,000, while an art building is another imperative need.

As soon as the question of rebuilding was faced the trustees were immediately confronted with the question of one dormitory or more. Should the old idea be re-enshrined in one structure large enough to shelter the entire college, or should the more modern plan of several smaller edifices be adopted?

There were prominent and influential alumnae who advocated the single building on the ground that it would best conserve the traditions of Mt. Holyoke. But the weight of opinion speedily proved to be in favor of the other system. It was hoped for a time that arrangements could be made for a common dining-room. Memories of the place whither 300 girls and half a hundred teachers resorted three times a day, and which represented so much in the way of social intercourse and unity of life, doubtless fostered the desire for something

corresponding to it in the new Mt. Holyoke. Further investigation, however, made it apparent that such provision could not be made with due regard for economy. Therefore for the present, at least, the separate houses will have their own dining-rooms, which are to be constructed in such a way, however, as to permit their transformation into studies should it ever be best to have one central dining-room.

The college, however, will not lack a unifying center. The Administration Building, with the chapel, which will probably be known as Mary Lyon Hall, will not only be central in the group of buildings, but there all the common interests of the college will be focused. The president will have her office there, as well as the registrar, treasurer and musical director. Unless some generous friend provides a special building for that purpose, the reading-room will be there, as well as the auditorium where the college will assemble for religious exercises and for certain social functions.

Any one familiar with the past of Mt. Holyoke, who visits South Hadley today,



experiences a little shock of bewilderment, and it takes him at least a few moments to get his bearings. In the first place, it is a novel sensation to whirl up on the electric cars from Holyoke in less than half an hour. Visions of the lumbering old stagecoach from Smith's Ferry, which invariably had to wait for the drowsy boatman, flit through his mind. Yet the comfort of the newer method of approach on a winter's day dispels all regret. The only thing which looks natural, as he alights from the trolley, is the old library building, which the flames approached but did not invade, and yet even it has a strange look—an island of brick, with snow fields stretching away on every hand save to the south, where the ruins of the old edifice are much in evidence. They have been pretty well cleared up, however, the portable *débris* having been removed.

Work has not yet begun on the administration building, but 300 pairs of hands are busy on the four dormitories. The Mary Brigham Hall is furthest advanced. It stands to the south of the campus, just in the rear of the Cook homestead, facing the street, its north front facing the site of the old building. On a line with it, to the east, are two other dormitories, the walls of one of which are about half completed, while the other is just beginning to rise from the ground. These three, when completed, will constitute a splendid series of buildings, though the accommodations which they furnish will be adequate to the housing of less than one-half of the students. The college, by the way, has since the fire purchased about twenty-five acres of land to the south of the present campus. This admits of the building of these three dormitories, and provides for them ample grounds in the rear, which can be utilized for future structures if the need arises. Since Treasurer A. L. Williston assumed his present office the area of the college grounds has been doubled.

We have to cross the main street of the village to find the fourth dormitory, which is to be larger than either of the others and will accommodate perhaps 100 inmates. At present it is known as the West Cottage, but, like dormitories two and three, it is ready to change its name whenever any one will come forward with such substantial evidences of interest in the college as will justify his being allowed to name it. Building operations have been greatly facilitated by favorable weather up to the recent past, and it is quite remarkable that less than four months after the fire such progress should have been made toward recouping the loss. There was a temporary lull in operations one day when a strike went into effect because several non-union men dared to take part in proceedings and a foreman committed the unpardonable crime of taking hold with his own hands by way of variety on simply "bossing." The commotions in the industrial world, however, are not a serious impediment to the process of rebuilding, though South Hadley now is brought near enough to the outside world to feel to some extent the pulsations of the times.

It will be seen from the foregoing account that from a scenic point of view Mt. Holyoke will present quite a different front six months hence from what has been the familiar picture in the eyes of those who have hitherto looked upon it. It will cover more territory, but the fact that the services of

so skilled a landscape gardener as Frederick Olmstead have been secured guarantees a picturesque and symmetrical disposition of the buildings, and certain old and dear landmarks will enable the returning graduate to orient herself after a little. The library may be moved back, but Williston Hall and the Hall for Chemistry and Physics will stand where they have ever stood. Mary Lyon's grave and the simple monument which marks it will, as heretofore, be a shrine beside which many will stand with bowed heads and reverent hearts, and the rugged Holyoke range to the north of the town, through whose Notch Amherst men will continue to come on errands similar to those which lured their fathers and grandfathers before them, will continue to look down in benediction upon Mary Lyon's school.

Yes, there is a new Mt. Holyoke. There will never again be the ceaseless ding-donging of multitudinous bells. There will never again be quite the same sort of family life which prevailed when all were under one roof before the fire came. Changes of one sort and another had been creeping in—beneficent, wholesome changes against which none could remonstrate except those who are so anchored to the past that they refuse to keep step with the advancing spirit of our time. And the fire has sped forward this new era in Mt. Holyoke's life. Just as the college in all its departments has advanced intellectually at an equal rate of progress with all the collegiate institutions of the country, whether for men or women, so as respects its external equipment it will be in line with the best modern ideas.

But the new Mt. Holyoke will not part company with the old. There will be the same closeness of relation between pupils and teachers. No member of Mt. Holyoke's faculty thinks her duty to her scholars done when she leaves her lecture-room. Never was personal influence going forth more constantly and more effectively. The same ideals which have ruled at Mt. Holyoke for sixty years will be held up before the young lives intrusted to its care. Girls will come there as the years go on and be instructed in earthly lore by the most competent teachers that can be obtained, but they will be learning at the same time what to do with their education when they get it. Simplicity and earnestness will continue to animate the life within Mt. Holyoke's walls, and the graduates of the future, like the long line of those who have preceded them, will go forth to consecrate the ripe and beautiful fruits of training to the service of their fellowmen. H. A. B.

### MARY LYON; HER BREADTH AND PROGRESSIVENESS.

BY ANNA C. EDWARDS.

No one who gives any attention to the career of this distinguished woman will deny her claim to originality. She was "the great innovator," the grand organizer of the nineteenth century movement for the education of woman. "If," as one has said, "the honor of discovery belongs to him who first puts a novel idea into such working order as to make it of practical value, that honor surely belongs to Mary Lyon. It is generally understood, also, that she was possessed of strong religious enthusiasm, which she impressed in a great degree upon the institution which she

founded at South Hadley. She herself relates, "I used to wish for some quiet retreat in the woods, where I could gather all the young women, explain to them the great principles of benevolence and send them all over the world doing good."

The story of her efforts to raise money for the Mt. Holyoke Seminary yet to be, how she went from town to town, through the Connecticut Valley, is a fascinating one. "Yes," says one, "I remember Miss Lyon. I was one of about forty who gathered one Sabbath afternoon to hear her speak in a small schoolhouse in Ashfield. She sat by herself in that district school teacher's chair, and asked one of the ministers present to open the meeting with prayer. He did so in the dry, theological way of the time, and after the singing of a hymn, in which she joined to the best of her ability (it was a grief to her that she could not sing well), she read a few verses of Scripture and said: 'My friends, there is but one absorbing thing in this life, and that is our relation to God, his cause and our eternal future—you and I and God, nothing else.' So she went on, passing naturally to the great subject on her heart. 'You, my neighbors,' she said, 'know me and why I am here today. I am concerned for the cause of education, which, especially among women, is not what it should be. I really think it a less evil that the farmers and mechanics should be scantily educated than that their wives, the mothers of their children, should be. I want to establish an institution where the training of character, as well as knowledge of books, shall be made prominent. We have selected a site in the quiet town of South Hadley, under the shelter of Mt. Holyoke, and I am collecting funds for the building dollar by dollar, here a little and there, I hope, considerable; do not think any gift too small. I want large sums, indeed, but dollars and half-dollars with prayer go a great ways. This is to be a house of prayer; let it be built of money accompanied with prayer.'"

Many more testimonies to the religious earnestness of Mary Lyon might be added, yet there are other traits in her character that must not be overlooked. Breadth, balance, symmetry, knowledge of human nature, foresight, all necessary to the founder of a permanent institution, she possessed to an unusual degree. The very fact that she planned for the future, while others thought only of the present, and that she never narrowed her interest to the needs of Mt. Holyoke Seminary alone, shows this. At the same time that she seemed all absorbed in the effort to plant the new school, she sent of her small means to aid the similar work at Oberlin, and she found great comfort under all difficulties in the thought that schools and colleges (she meant her seminary to be a college) would soon spring up all over the United States.

Not least in her equipment for her mission was her general, and in some branches thorough, acquaintance with most of the studies included in college courses of the time. She was winning in her manners, not scorning the aid of suitable attire, and withal possessed of strong, practical common sense. Dr. Edward Hitchcock, after listening to her exposition of her ideas, seriously proposed that the new institution be called Pangynaskean Seminary, a Greek term well rendered in modern phrase, "all round woman."

Singularly enough—except as we can now



see it was necessary to her highest influence—her intellectual development preceded that of the spiritual. Perhaps it was only a modest distrust of herself, brought up as she had been in the atmosphere of revivals, that led her to sit on the crooked trunk of a tree in Ashfield, during school intermissions, explaining to the younger children the plan of salvation, which she well understood but could not yet apply to herself. For years she "studiously avoided all reference to her own spiritual state," while an unbounded thirst for knowledge took possession of her soul. Her achievements in Latin are well known, and she earnestly desired Greek and even Hebrew for her students—a wish which recent years at Mt. Holyoke have seen fully realized. Literature and especially history were favorite studies with her, and her attainments in science were of no mean order.

Some of the master minds of the time did not disdain to assist in her instruction. With one she pursued the study of mathematics as far as the calculation of eclipses; with others she gained familiarity with laboratory practice in chemistry until she was able to perform experiments herself during the first year of the seminary, and this she always enjoyed next to Butler's Analogy. Her own carefully prepared herbarium still remains among the botanical treasures of Williston Hall, and she followed with keen delight Dr. Hitchcock's discoveries in geology. She was not troubled, as many were at that time, about the "six days of creation," but she kept her mind open to truth from whatever source, saying, "If only the Bible have the first place in our schools I care not how closely the sciences follow."\*

Her independent attitude toward trivial matters appears on many occasions. She was brought up a Baptist, but joined the Congregational church and never troubled herself about denominational differences. She preferred South Hadley as the location for the seminary, for one reason because there was but one place of public worship in the village. Accustomed to the good old way of "keeping Saturday night," she readily changed to Sabbath evening, to suit better the convenience of her large household.

Her name was really Mary Mason Lyon, but the world knows her simply as Mary Lyon, because she dropped the middle initial altogether in order to save her valuable time. Her friend, Miss Grant, on the contrary, although she had a special dislike to the name Polly, never omitted the obnoxious P. from her signature.

As a teacher she was fresh, bright and stimulating, full of new plans and ready to listen to the suggestions of others. She was the first to introduce maps in the study of geography in the Buckland schools. She saw great possibilities in Colburn's Arithmetic, and as for grammar, her pupils believed her dictum, "Grammar measures the mind, and if you cannot go into grammar you cannot penetrate into anything." The graduates of her winter schools in Buckland were so much sought for as teachers in neighboring towns that "committee men" were often chosen in Novem-

ber instead of March, in order to secure the best candidates. She anticipated the modern system of object teaching, and gained much of her own education in what might be called summer schools.

"All her teaching," writes one of her early Holyoke students, "was realistic. Her Bible had one peculiarity; mine opens most readily at the gospels and Psalms, but hers opened as easily at Genesis, Deuteronomy and Daniel as anywhere. One cold winter she used to gather us all in the warm dining-room on Sabbath evenings and teach us the history of Israel in the wilderness by arranging us in the order of the tribes. I can see now just how we were located, and it would not have surprised us to hear the command, 'Move forward,' as Miss Lyon made us feel that God was guiding us as truly as he did his ancient people."

Her views on teaching, as given in her afternoon talks at Mt. Holyoke, would form a treatise by themselves, and show well the progressive tendency of her mind. "A



MARY LYON.

young woman," she says, "is not properly educated until she has had some experience in teaching children. In no other way can one come to so well understand the human mind and heart. Prepare thoroughly for every exercise, but study the children more than any book; seek to have your mind reach their minds, make the dull eyes think once a day, make the dull eyes sparkle once a day, never compare one child with another or be in haste to believe a pupil has done wrong.

"I don't want you to spin and weave because I did; it was best for me to do it, but you can finish your studies earlier and have more time to work for the Lord." No one can doubt what would be her feeling in the present crisis in missionary operations. "I have two idols," she said, "the seminary and the missionary cause, and they were both God's before they were mine. Who can bear to think of retrenchment in the foreign work?" "I give to the college," writes an earnest Holyoke woman, "just as I do the American Board and home missions, and for the same reason." Yet Miss Lyon did not mean her institution to be specially

a place of training for missionary work; she thought very few young women would go abroad, but that all should be fitted for their place in life, whatever that might prove to be.

How does Miss Lyon regard the present straits of her beloved institution? "I do not think she is troubled by the destruction of the old building," says one of her early graduates, "but she is interested, and the least we can do is to go on with the work she so grandly begun." On the approaching 100th anniversary of her birth her words uttered so long ago will revive in the memories of her daughters everywhere, but especially throughout the cities, towns and hamlets of New England, saying, "Arise ye, and build this latter house to the glory of the Lord."

#### THE LOUISIANA ASSOCIATION.

The 28th annual meeting was held with the University Church in the chapel of Straight University, New Orleans, Feb. 5-8. The association seems to grow young as it grows old.

Never was the spirit of youth, energy and hopefulness so manifest. Fourteen churches were represented. Great interest centered in the reports from the churches. The story this year was one of gains and losses, of hopes and fears, but the gains exceeded the losses, and the fears were few and the hopes many. It is clearly perceived that the churches are making steady advancement under their present intelligent pastors in raising the standard of Christian character and broadening the scope of Christian service.

Especially gratifying is the unwearied attention given to temperance. A number of brethren stated that the use of intoxicants of any kind as a beverage, once regarded as proper, is now looked upon as disreputable by all Christians. One church, Belle Place, Rev. M. W. Whitt, pastor, has built a new house of worship at a cost of about \$800, all but \$60 of which has been paid.

Some notable addresses were given. Rev. F. I. Paradise, rector of Christ Church, spoke with power on *The Social Structure as the Divinely Ordained Instrument for Realizing the Kingdom of God on Earth*; Rev. C. H. Taintor ably represented the Church Building Society; President Atwood gave an instructive address on the A. M. A. System of Education.

The annual sermon was preached by Rev. J. A. Herod, and Rev. M. W. Whitt gave an excellent report of the A. M. A. Jubilee Meeting in Boston. What New Openings for New Churches or Missionary Work and the Obstacles to the Progress of Our People were subjects that were discussed with interest and ability. Rev. G. W. Henderson was moderator, Rev. C. W. Johnson the new corresponding secretary.

An afternoon was given up to the interesting meeting of the Woman's Missionary Union and in the evening the union was addressed by Mrs. C. H. Taintor. Mrs. Hitchcock is the new president.

The Sunday School Association convened on the 8th. New life has been infused into this organization by the labors of Mr. Alfred Lawless, who for some years has been a kind of general superintendent, and was enabled by the aid of the Sunday School Society to visit the different country schools last summer.

G. W. H.

The conservative *Churchman* has come to the conclusion that "Christian socialism is the most sane, the most practical, the most reasonable scheme for the amelioration of the lot of labor and poverty that has ever been proposed."

\* Her fondness for natural science gave a certain bent in that direction to the seminary, which the college retains to the present time.

## The Home

### BE SWIFT TO LOVE.

BY ELIZABETH J. WOODS.

Be swift to love, O heart,  
Be slow to hate;  
While thy love tarrieth  
It may be late.

Too late to cheer and bless  
The heart next thine;  
Too late to wake in it  
The life divine.

Only with "cords of love"  
Souls may be drawn,  
Love only vanquisheth  
Hatred and scorn.

Is it impossible  
Say'st thou, dear heart?  
Naught is impossible,  
For thou art part—

Part of God's heart of love,  
He dwells in thee,  
And through thy humble love  
Give his so free.

So be thou swift to love  
With love divine.  
Nothing can love withstand,  
This power is thine.

The Educational and Industrial Union of Boston has inaugurated a scheme which, it is hoped, will help straighten out what has been for a long time despairingly called "the domestic problem." Believing that there are many housekeepers who would be willing to take an intelligent woman and give her the training which she needs for the sake of having responsible service, the union invites women wage-earners, whether experienced or not in housework, to consult with its committee on domestic reform at its headquarters on Boylston Street as to the possibility of entering domestic service. It is expected that good conditions and fair wages will be given in exchange for intelligent and faithful service.

One who is deeply interested in bringing about a better observance of Sunday avers that in large cities, at least, the habits of busy professional women form a serious obstacle against reform. Many such women are a desirable accession to social circles, but their regular engagements during week days preclude their acceptance of invitations. Consequently "informal" receptions are held for them at the houses of their friends on Sunday evenings, or they themselves arrange for dainty suppers in their own homes. While this class may be a small one, even in cosmopolitan centers, yet their influence cannot be ignored upon the careless multitude who are ever ready to follow in the wake of social leadership.

The case of the poor women just burned out of their tenement homes, mentioned in our issue of Jan. 21, who refused garments because they were out of style, is paralleled elsewhere. A worker among the mountain whites tells us that women coming from cheerless, carpetless, two-roomed shanties critically examined the comfortable cloaks sent them from the North and actually refused them because the sleeves were small. They, too, would rather be cold than out of style. The writer then adds: "But do not condemn these poor sisters. Until Christian women have the courage to wear their clothes as long as they are good in-

stead of spending time and strength remodeling them or money buying new, up-to-date clothing, there is great danger that the people whom we would help, both in this land and across the sea, will follow the Christians' style, instead of their Christ."

### GIVEN TO HOSPITALITY.

BY ELIZABETH ELLIOT.

There is much truth in the trenchant Mrs. Poyser's remark that, "I'd sooner ha' brewin' day an' washin' day together than one o' these pleasin' days. There's no work so tirin' as danglin' about an' starin' an' not rightly knowin' what you're goin' to do next, an' keepin' your face i' smilin' order, like a grocer o' market day, for fear people shouldna' think you civil enough. An' you've nothin' to show for it when it's done if it isn't a yallow face wi' eatin' things as disagreee."

For these practical reasons, and some others, it is not altogether a matter of regret that the day of long visits has about passed away. Life, at least in cities, has become so busy and complicated an affair that nobody has time either to make or to receive them. Time was when friends would at certain intervals take up their abode with each other and remain for an indefinite period, and when even a friendly call was not felt to be really friendly unless it was "spending the day." In those days our more leisurely, or perhaps more unselfish, mothers and grandmothers, in inviting a friend for a visit would have disdained to say "spend a week with us," or "come Friday and stay over Sunday." Their invitations were always unlimited, and the faintest hint of a desire to know when a guest would leave would have been regarded as red revolution.

Now your friends "put you up over night," and though they cordially welcome the coming they no less happily speed the parting guest. For they must at once take up the threads of the life fabric they are spinning, and which they but laid down for a moment to pause and chat with you, or the threads will be tangled, and there will be breaks and snarls which it would take days to unravel. And you, on your part, have only turned aside for a brief rest, and must hasten back to your beaten path of daily cares and duties, though with a little fresher interest in the ceaseless round for the change of horizon.

With your friends in your own town, also, it is just as much a touch and go intercourse. Your old school friend marries and comes to live near you. You used to see her daily and hourly, every thought and plan was discussed with her and you held interminable conversations and compared the feelings and sentiments, which you called opinions, on every subject under heaven. A change in the arrangement of your hair or the ribbon round your throat was of no more interest to yourself than it was to her. She knew just as much about the making of your new gown and who came to see you last night as did the dress-maker and the visitor. You think how pleasant it will be to have her near you, what nice long talks you will have, what cozy mornings together with your work.

You promptly ask her and her husband to dinner, and are invited in return, and entertained with a lavish display of her bridal bravery in elaborate centercloth and dollies, sparkling cut glass, and glittering

silver in various abstruse new kinds of spoons and forks, invented since your own wedding, and with whose mysterious uses only the bride is familiar. Then follows a brief period of a brisk interchange of visits, but the intervals between grow longer and longer, and by and by she calls on you one winter and you return her call the next.

Occasionally you meet in a shop or on a street car, or at Mrs. Somebody's crowded and noisy reception, and clasp hands for a moment and exchange a few hurried inquiries about your respective Jacks and Dorothys, and say, "Do come and see me," and then pass on. But these brief encounters, as if between those *rari nantes in gurgite vasto* that Virgil tells of, seem to give a very scrappy and exclamatory character to your intimacy. Of course you include her in the list to whom you send cards for your Thursdays in February, or for the one general afternoon crush by which you clear off all your social debts. But, as in the same breath you greet her, urge her to go out in the dining room and turn to receive the smiling woman entering behind her, it does dawn upon you that you have lost your old friend, and you scarcely know whether it is resentment or repentance you feel.

It is just so, too, with your husband. He used to like so much to have his friends to dinner or for a quiet smoke and talk in the evening. When he first had a home of his own one of its great delights was to have Tom or Harry drop in, and, without much urging, sit down to dinner, and one of its charms was that his wife was there to make things homey and comfortable. But if Tom and Harry have to have two weeks' notice, and they must appear in their evening clothes, and he must hurry home from the office and jump into his own, and he can only talk to them across two or three *décolleté* women, why, the game is hardly worth the candle. So when he has a special desire to see his old friends he meets them at his club and dines there, and telegraphs you that he won't be up to dinner tonight.

So we let slip out of our lives one of the things which give them their keenest zest—the habit of hospitality. To be hospitable doesn't necessarily mean eight courses and a man to wait. Most of our friends know we do not keep a butler, and the man is the last finishing touch of formality which freezes the whole thing. Two parlors and a dining-room densely crowded with shrieking women, each one trying to make herself heard above the din made by the whole aggregation, isn't hospitality. Every woman emerges from that *mêlée* in a mental condition suggestive of the scoffing football lyric:

After the game is over,  
After the field is clear,  
Straighten my nose and shoulder,  
Help me to find my ear!

Clubs are not hospitality, if a man has a home to which to ask his friends. There is more hospitality in a chop and a baked potato, well cooked and well served, on your own table, with your own family around it, than in all the resources of the most accomplished French *chef* at the club, though these are by no means to be lightly undervalued as additions to your simple menu if you can afford them.

As Lowell tells us, "The gift without the giver is bare." The true essence of hospitality is the bit of yourself that you give your friend, in your habit as you live; the bit of your home as it really is, with



perhaps a little extra garnish of flowers and light in his honor, but not transformed into an unreal semblance. So I would urge upon busy women to take time to be friendly, to make a little sacrifice to keep your friendships in repair, as Dr. Johnson says, to remember the outcasts who live in boarding houses, to consider it a part of your regular routine to have now and again a friend to lunch, or two to dinner, and a leisurely talk afterwards. Give them just as much good cheer as you can without feeling anxious about either the expense or the domestic machinery. Give them, above all else, a cordial welcome and the feeling that their coming adds to your pleasure without increasing your burdens. And then see if you do not find your horizon broadened, your life sweetened, and to others as well as yourself

the weary weight  
Of all this unintelligible world lightened.

### FOOD FOR THE CHILD UP TO SCHOOL AGE.

II.

BY MARY E. GREEN, M.D.

Many mothers seem to think that when the child is weaned it may begin life in quite an independent manner as regards its food, eating the same as grown people and fostering its likes and dislikes in a similar manner. There could be no greater mistake than this idea, for the care and anxiety which has made the mother watchful during the first two years should be in no way diminished during the next five years of the child's life. For it is in these early years that the laws of hygiene should be mastered, and the foundation laid for that perfect and ideal life to come in which there will be neither sickness nor pain—a condition which we call health.

The body must be properly cared for and nourished by those material substances called food, which are to build it up and maintain the strength, yielding exact results in the laboratory of the human system. Hence it is necessary to have a knowledge of the relative value of foods, their proper combination and the best method of cooking. Whatever else a woman may or may not know she cannot be excused from a knowledge of those things which may determine the weal or woe of her family. After the child is given solid food instead of milk the digestive organs are often sorely taxed to assimilate it and frequent attacks of indigestion and bowel trouble are the result. Some one has said that a healthy child is a well-fed animal. This is true inasmuch as a child should be able to eat, sleep and play, alternately, with the absolute enjoyment of life which belongs to a lamb or a kitten.

Dr. Willard Parker used to say, "If you would have your children lambs give them milk, if you want them lions feed them upon meat." That is to say, meat stimulates the passions and certainly is not the food for the young as a daily diet. It is not my purpose to discuss the merits or demerits of vegetarianism, for the controversy would be endless with an array of science on both sides. There is one point, however, on which every one does agree and that is the American people consume more meat than any other nation, which is altogether too much, and, again, we have not learned the value of cereals as food. Once a day is as often as a child should have meat, and even this is not at all necessary.

Wheat contains all the elements essential to build up the body and maintain it in a state of health. Pliny tells us "the people of Rome for 300 years together used no other food than groats made from common wheat," and he further states that the Roman gladiators were called *Hordearii* from the word *hordeum*, meaning barley, as this was their daily food, and these men were the strongest, most perfectly formed men in the world. Oats, rye, corn and barley all make excellent food and rank next to wheat in nutritive value. Thus the cereals, together with milk and well-selected fruit, should form the principal diet of the child, for it will develop the best blood, bone and muscle. "My children will not eat oatmeal or any of the cooked grains," says many a mother to me. To such mothers I can only say either the food is badly cooked or the child is badly managed. I have frequently seen both in otherwise well-ordered homes. It is the mother who must plan and direct what the child should have, and not the child who should dictate. I have been in homes where cookies, griddle-cakes and pastry were meltingly perfect, and the children's delight, but the bread was poor, the oatmeal was pasty, underdone and wholly unfit to eat. No child will ever refuse well-cooked cereal food unless it has been spoiled by having what it fancies, like my pale, sickly little friend whose mother bakes a big jar of molasses cookies each week as "Robbie will scarcely eat anything else." Robbie has a hard struggle for life between the doctor's visits and innutritious food. Should he reach manhood it will be with a ruined digestion, a weakened body, a life full of ills scarce worth the struggle of living.

Quite in contrast to this home is the one of my Scotch friend, who has four sturdy, rosy cheeked boys full of life and health, requiring not much more care than the kittens with whom they romp and play. The breakfast of these boys consists of a big dish of "porridge," or oatmeal with milk, the supper the same, or bread and milk if they prefer. They do not eat the regulation family dinner and the mother tells me they never have. "I am raising my boys to be strong men," says this eminently sensible mother, and so in feeding her children she has a purpose, an end in view. If there were more such mothers there would be less sickness among children, as a properly fed child has a marvelous power for resisting disease.

If mothers will only give more time and thought to the study of foods they will soon have a dietary made out for the children containing many nice dishes made of oatmeal, rye, barley, corn, combined at times with apples, bananas, figs, dates, cherries and other fruits. Always have the best bread and butter with milk or water for a drink. Soups may be made from vegetables or meat, with the addition of barley or oatmeal, and when variously flavored are always liked. Macaroni is especially recommended in every household, as it is one of the most nutritious and easily digested foods. It is said that the Italians who live upon it, cook it three times a day and seven days each week, yet each time differently, now with a dressing of milk, again with butter and tomato sauce, then with cheese or mushrooms, and so on, making a great variety of appetizing dishes from the same article of food, which is the highest art of cookery.

While I do not intend to give recipes in these articles, yet I will give one for cooking oatmeal, which may be cooked in any home and does not take one half the time that the double boiler does. Three cups of water, one cup of oatmeal, salt to taste, put all in a granite saucepan, stir until it boils, then cover and set it where it will cook slowly half an hour. When partially cool it will be jelly-like; eaten with milk, cream or sugar this is the perfection of all breakfast foods.

### WASHINGTON'S BIRTHDAY.

'Tis splendid to live so grandly  
That, long after you are gone,  
The things you did are remembered,  
And recounted under the sun;  
To live so bravely and purely  
That a nation stops on its way,  
And once a year, with banner and drum,  
Keeps its thought of your natal day.

'Tis splendid to have a record  
So white and free from stain  
That, held to the light, it shows no blot,  
Though tested and tried again;  
That age to age forever  
Repeats its story of love,  
And your birthday lives in a nation's heart,  
All other days above.

And this is Washington's glory,  
A steadfast soul and true,  
Who stood for his country's honor  
When his country's days were few.  
And now when its days are many,  
And its flag of stars is flung  
To the breeze in defiant challenge,  
His name is on every tongue.

Yes, it's splendid to live so bravely,  
To be so great and strong,  
That your memory is ever a tocsin  
To rally the foes of the wrong;  
To live so proudly and purely,  
That your people pause in their way,  
And year by year, with banner and drum,  
Keep the thought of your natal day.

—Harper's Round Table.

### THE GOOD OF SORROW.

Great sorrows never leave us what we were before. Then none can pass under that hammer and remain the same. But even if we are left without chastisement something is daily passing from us, always passing, that something which comes with youth and hope and love. After a great baptism of sorrow we must be different; but what we should pray and strive for is that we may emerge from it better, richer, more faithful, more helpful, more filled with a heartfelt delight in God's will, more able to make a true answer to God's surprises and wonders of love.

There are periods in life, years and years, when no great trouble visits us. Then the storms of sorrow fall, and we are apt to say, I have passed through and I may hope for an immunity for the future. It is not so. The troubles may come back, they may come back again worse. As has been said, our Pharaohs are seldom drowned in the Red Sea, and we do not often behold their corpses stretched upon the sand. The bitterness of death may return. What then? At the very worst the memory of the past will help us. We shall retrace the slow, difficult way to peace; our trust in God will be deepened, and we shall realize that, after all, the range of sins and sorrows is limited, though the sea of troubles may roll its white-crested billows as far as the horizon. What are truly numberless are God's mercies. What is truly infinite is God's love.—Robertson Nicoll.

The happiness of life depends very much on little things; and one can be brave and great and good while making small sacrifices and doing small duties faithfully and cheerfully.—L. M. Alcott.



## Closet and Altar

*No man need be without comfort while the gates of prayer are open to him.*

In Christ. Those two words contain the very secret, the sole secret of the Christian life. To have died with Christ unto sin, to have risen with Christ to righteousness, to grow in Christ by holiness—that is to be a Christian.—*F. W. Farrar.*

To give ourselves to thee, to blend  
Our weakness with thy strength, O Lord our  
Friend,  
This is life's truest privilege and end.  
—*Susan Coolidge.*

It is a straight way to God from anywhere if we will, from silent room or open field or busy shop or street; but a very excellent route to his house in heaven is by way of his house on earth. Thy way, O God, is in the sanctuary.—*E. T. Fairbanks.*

I love my God, but with no love of mine,  
For I have none to give;  
I love thee, Lord, but all the love is thine,  
For by thy life I live.

There can be no doubt of what is signified by our catching and sending out again the light beheld in "the Face." Not as St. John and Mary saw do we see, but we see when we look for him we are sure to find him, with the other eyes, faith and communion, imagination and adoration, bringing out of the dim distance that Presence comforting and most dear; the wondrous and blessed countenance which painters and sculptors at their best, for fifty generations, have striven in vain to represent, grace upon grace, glory upon glory, in blended majesty and tenderness. The greater your need the more "open" the Face will be. Sometimes the medium may be hazy, dimmed by earthly dust or smoke or tears. But to high spirits and low, to loneliness and weariness, to the penitent and to the faint yet pursuing, he appears.—*Bishop Huntington.*

To think his thoughts is blessedness supreme;  
To know himself, the Thinker, is our life;  
To rest this weary intellect on his,  
Is the glad ending of mind's endless strife.

For this is life eternal him to know,  
And Jesus Christ his son whom he hath  
sent;  
And this is light, to walk in his dear love,  
Light brighter than the noon-bright firmament.  
—*Bonar.*

O God, our Father, whose will it is that none should perish but that all should live, enable us so to use thy gift of freedom that it shall prepare us for the eternal life of holiness with thee. When in the temptations of the world we are sifted as wheat, grant us that our faith fail not. When we are in peril from the lusts that war against the soul, be thou our guard. For thine own pity and for the love of those who need us and who suffer when we fail, preserve us in the hour of weakness. For the love wherewith Christ loved us, grant us the fellowship of his Spirit when we are tried in the likeness of his temptations. And thou who hast helped us to the victory of faith shalt receive our grateful service evermore through Christ who for our redemption was tempted and overcame. Amen.

Dear Saviour, we thank thee, that when thou wast upon earth thou didst take little children up in thine arms and bless them. Now thou art gone into the heavens, we rejoice to feel that thy love is none the less tender and watchful, and that thy hands even now are laid upon them in blessing. Thou dost abide with us still, and art nearer to us and dearer than when thou didst walk the earth in human form, for thou dost never leave us. We pray thee to illumine our hearts, that we may see thee with the eye of faith. Give us to feel thy touch upon us, that we may go forth to our duties in the greatness of thy strength, and rejoice evermore in thee. May we be so filled with the precious love of Christ that we shall reflect it upon our children, and they, in turn, shall taste its sweetness and power, and grow up into thee in all things. Help us, as a family, to take hold of hands today with a new covenant, with a higher and deeper joy; and pledge to thee our love and loyalty and service. If there come times of darkness and struggle, when the burdens press and perplexities thwart us, O, may we lean the harder upon thine almighty arm, and find strength in thee for every time of need. We ask it in Jesus' name. Amen.

### MANAGING CHILDREN.

I was glad to read, in a recent *Congregationalist*, the strong, sensible words in regard to controlling or exorcising the evil spirit which at times seems to possess active, excitable children. Such a child was I, and the bitter tempest of wrath and resentment which was roused in me by the violent measures used to bring me to terms proves that, in one case at least, the remedy was many times worse than the disease. The reference to some one's having tried tying a cloth over a child's mouth, and firmly holding his hands during an outbreak, brought back forcibly my own childish feelings of inward rage that I was not big enough to punish my oppressors, or in some way express my opinion of their attempts at controlling others.

The society with a long name interferes, with flashing eyes and the law at its back, when a nervous, mettlesome animal is goaded to desperation. But for a sensitive, high-strung human being there is no appeal. He can only submit, and wait for mature years to keep him from repeating the mistakes of his ancestors. Dr. Weir Mitchell, in *Hugh Wynne*, says: "A child's early life is such as those who rule over him make it, but they can only modify what he is. Yet, as all know, after their influence has ceased the man himself has to deal with the effects of blood and breed, and, too, with the consequences of the mistakes of his elders in the way of education." Truly the question of how to control wisely those under our care is an immense one, whether as applied to the more serious hysterics or the common, everyday "cloud no bigger than a man's hand." While we are in a transition stage from the old school to the new in matters of stern or lax discipline, we feel a strong sympathy for those who lament the new régime.

A father lately wrote, with reference to his children: "They are at that thoughtless period when they can hardly be held responsible for anything. I would that they might be so held, but the new theology and the new training for children do not permit any punishment, present or future."

In reading *Black Beauty* one is struck by the analogy between the training of an animal and the training of a child. "If a high-mettled horse (child) cannot be broken in by fair means, it will never be good for anything." And again, "He must have no will of his own, but must always do his master's will,

## Mothers in Council.

even though he be very tired or very hungry, so you see this breaking in is a great thing." Then comes the famous remedy, "Bertwick balls," warranted to "cure almost any vicious horse"—a compound of "patience, gentleness, firmness and petting, one pint of each to be mixed with half a pint of common sense and given every day." Obedience to the latter phrase would do away with many spasmodic attempts at parental control in our households.

A young man remarked the other day, "My heart is touched by the small amount of sympathy that children get. I've been in many homes where they were well trained, but not sympathized with."

How sad this is if true! After all, what is government but simply the influence of a stronger, wiser will over an untrained one? A subtle something which quietly brings order out of would-be confusion.

No law can possibly be laid down for all mothers. If the genius for firm but gentle government is not in one, nothing else avails. Like a genius for music or cookery, it cannot be explained or handed about; it is inherent.

There is much sense and kindness in the old-fashioned saying that in learning to manage a child who is particularly difficult one must "get at him around the edges." The picture always presented to my mind by this mode of expression is that of a bird-lover with extended hand and gentle words trying to win a shy songster to a nearer acquaintance. When we learn how to get at, and not go at, children, the perplexing problem of government will be simplified, if not solved, for us mothers. *EUGENIE L. BECKWITH.*

### SELF-CONTROL ONCE MORE.

I always read with interest what the Mothers in Council have to say, for, though my own children are grown up and I have no grandchildren to "spoil," my interest in the little ones and in the mothers who are prayerfully trying to fulfill their great trust is unabated. From our own mistakes we elders are sometimes fittted to give a word of caution to the younger generation. Therefore, I would offer a few hints regarding the child as it arrives at the age when its will begins consciously to conflict with the others. These conflicts will occur in even the "best regulated families," and how shall they be met by a mother burdened oftentimes beyond her strength by the multitude of household and other cares?

Dear young mother, when one of these occasions arises consider for a moment that no other duty is just then equal in importance to this, and, with a silent prayer for guidance, take the matter in hand at once. We will suppose that your child knows, so far as may be, your love for him. Then do not, in your insistence upon obedience, give him the least ground for supposing that it is in order to have your own way. Give him to understand that the work of control is for him to do, and that you are the loving, sympathetic adviser and helper. Don't be afraid to tell him that you had such struggles yourself when you were little. After a word or two of this sort a good way is to tell him to run away into a room by himself—don't forcibly shut him up—and when he feels pleasant again he can come out. If he is old enough to have learned to ask his Heavenly Father to help him, a word and look rightly given will tell him what to do when alone there. And his smiling, loving face when he comes back, and you receive him into your arms, more than repays the interruption and time taken from other duties.

Don't "lecture" much at the time of his excitement. Wait till the quiet bedtime hour when his heart is tender with your brooding and with the thought of the dear Jesus who so loves the little children. Then

carefully and wisely bring up the day's experiences; show him the danger of yielding to his temper and how every victory is going to make him stronger next time. You can make a story of it sometimes—a fight with a big lion, or some such figure that will appeal to his imagination.

If the child is quite young it may be well to give him something to divert his mind at the time until he is calm and you are at liberty to attend to the matter. This is not the "let alone" policy by any means. Sometimes he will set up his will against yours when it is impossible to wait for him. Then just take him without a word and bear him where he must go; show him your power and authority, but don't scold. Surprise at his naughtiness and sorrow at his opposition to you who love him so much are far better weapons than harshness. As for scolding, it never did a particle of good anywhere under any circumstances. It is the outcome of your own nervousness, and is for you to subdue.

A word as to the general training of these high-tempered, headstrong natures. Such children usually have good points equally strong. Work upon the child through these. He is almost sure to be warm-hearted and affectionate. Give him a pet, if only a kitten, and put the responsibility of its comfort and happiness, so far as you can, in his hands. This will help develop control of himself.

Of course it is needless to urge care in the selection of the maids who are to have more or less authority with the children. When my children were so far out of babyhood that the nursemaid could be dispensed with, I made the nursery my sewing-room and spent my mornings there, and I look back to those as some of the happiest days of my life. At two o'clock the one servant of general work was expected to assume charge. On one occasion I happened to go up to my room adjoining the nursery and heard the sound of slaps on a little hand. I at once entered the nursery and said, "Mary, never do that again. Of course the children must mind what you say; but if they are disobedient report to me. No one but myself punishes the children." The truth of the matter was Mary wanted to finish some sewing of her own, and the children must "keep still" and not bother her. This repression is the worst thing possible for a nervous child. Always see that they have something to occupy them. Do not expect them to "keep still" without it. Otherwise you run a great risk of grave injury, even of affecting the mental balance.

I have never forgotten the first time I took one of my babies to church. I had enlightened her somewhat as to the meaning of the service and the quiet proper to the place. My attention being held by the sermon it was some time before I was struck by the preternatural stillness of the usually roisterous little body beside me. I glanced down at her and my thought was, if I don't get her out soon she will burst. After the service a lady in the next pew reached over and kissed her, saying, "What a dear little girl she has been!" Yes, but she did not go to church again for a long time.

Do we mothers sufficiently realize what life means to a young child? He has his own thoughts, tastes and desires, innocent enough usually. He sees every one around him doing, as he supposes, what they like, but as soon as he endeavors to act upon some desire for knowledge, some plan which he thinks will give him pleasure, he is met with denial, often hasty and thoughtless. He is merely carrying out the law of his own being, his natural method of growth, in much that he does. Give yourself time to consider why he wants to do what you think he ought not, and in most cases you will find this impulse of his can be satisfied in some other way without conflict. That little girl gave an unconscious rebuke to her friends who, when asked what her name was, said: "I guess it's

Don't! That's what they most always call me."

How many fine natures must have been sadly injured by the old-time system of "breaking the will." These children with strong wills are to make the strong men and women of their generation. Let us feel our obligation to teach them to control and properly direct this God-given instrument of power.

### BABIE OLIVE.

HAVING A PHOTO TAKEN.

BY REV. W. T. SLEEPER.

Wee bit Babie Olive,  
What is it she spies,  
Peerin' in the camera  
Wi' her bright blue eyes?  
Ah, it is an angel  
Frae her ain countrie,  
Where grow babie dimples an'  
Ilka cannie e'e.

Did the angels lose her  
'Mang the flowers braw?  
Did the angels miss her  
When she cam' awa'?  
Lang may mither keep her,  
Teaching her to be  
Fit to live wi' angels  
In their ain countrie.

### A LITTLE BOY'S INTERVIEW WITH WASHINGTON.

Among the romances of the American Revolution is an incident in the life of a brave young English lad, who became separated from his father and fell into the hands of the Americans. One day the boy heard that Washington was at a house near by, and he begged the Irish sentry to let him pass with his dog Barney. The way in which Maurice was restored to his father, who afterward embraced the Patriot cause, is thus described by a writer in *St. Nicholas*:

Maurice yielded up Barney and stepped into the hall, went along it and paused just inside an open door. He was trembling. A voice said, "What is your errand?" a voice even, grave and rather severe.

Maurice raised his eyes. Just before the fireplace stood the great commander. To the boy's excited thought he seemed even larger than he was. Washington's hands were behind his back, his handsome head bent a little forward.

"What is your errand, my lad?" said he again, with a note of command in the tone.

"O, my father, my father!" he said. "I have been lost from him so very long!"

Something in the thrilling child's voice, something in the piteous and forlorn expression of his face, went straight to the warm heart that the general carried beneath his calm exterior. He crossed the room in quick strides, and laying his hand on the boy's shoulder said, kindly, "My poor child!"

This was too much. Maurice had borne bravely the long strain of waiting, the repeated disappointments, but the unexpected sympathy broke down his self-possession. He put his head in the crook of his arm and sobs came fast—sobs that shook him from head to foot. The general drew him aside, sat down in an armchair, and, taking the little hanging hand in both his own, said, "There, there, stop crying and tell me all about it!"

Maurice choked down his sobs and told his story. At his father's name the general rose quickly.

"Colonel Terraine's son! Why, then, your father was here a short time ago. He may be upstairs now!"

Maurice forgot even the great chief and sprang for the door. But Washington caught him by the arm.

"My dear boy—he does not know—I will go."

Maurice stood still in the center of the room and pressed his hands hard together. The general went out and upstairs. It seemed to Maurice that he stepped very slowly.

Colonel Terraine sat in an upstairs room writing. He laid down his pen and rose as the general entered.

"Colonel," said Washington, "I have some wonderful news for you." He paused. The officer took a step forward and opened his lips, but did not speak.

"Come downstairs with me," continued

the general slowly, "and remember as you go that passage in the Scriptures, 'But the father said, Let us be merry, for this my son.'"—Colonel Terraine caught the back of a chair—"for this my son," went on the sweet, grave voice, "was dead and is alive again. He was lost and is—found."

Colonel Terraine stood an instant, with wide, questioning eyes. Then he rushed through the doorway and down the stairs. The general followed him quickly. There was a loud cry as the colonel entered the room and Maurice sprang into his father's arms. General Washington closed the door and stood guard over it himself. Barney, having escaped from the soldier, tore in, and the general stooped from his great height to pat the little dog. If Barney had been a man, he would have seen that there were tears in the bright blue eyes.

### ABOUT PEOPLE.

Rev. Dr. William Hayes Ward of *The Independent* is joining with Mrs. Lanier in giving fashionable afternoon readings and talks on the poetry of Sidney Lanier.

The Angel Princess, a book soon to be issued in England, is an allegorical tale of the life of Princess Alice of England, consequently the Tsaritsa of Russia, her daughter, has accepted the author's dedication of the book.

T. W. Higginson, who led a regiment of Afro-Americans in the Civil War, shows his abiding interest in the race in many ways. He has just been re-elected president of the Home for Aged Colored Women in Boston.

"What do you consider the greatest discovery you ever made?" an interviewer asked Sir James Y. Simpson, the eminent Scotch surgeon and the discoverer of chloroform. "That I have a Saviour," he replied, without hesitation.

Mr. Barry Pain, the English author, recently took his life in his hands and deliberately told the women of the Pioneer Club, London, that in one realm of literature, namely humor, they were without a first grade representative of their sex. In saying this he said he was paying the highest compliment that a man could pay to a woman—telling the truth without regarding her feelings.

Dr. W. Robertson Nicoll is quite right in saying as he does, contrasting Ian Maclaren with other British lecturers who have visited us: "Since Dickens, English lecturers have not been fortunate in America. They have, in some instances, been too anxious to bring themselves to the level of their audiences, and have been elaborately and condescendingly simple. The average American is not a simple person, and he does not consider himself flattered when he is taken as such. Others, again, like Matthew Arnold, have gone with the benevolent intention of setting things to rights. The American prefers to manage his own business, and does not appreciate that plentiful commodity, good advice, any more than the rest of the world."



"We know it makes  
the nicest cakes."

**Cleveland's**  
**Baking Powder**



## The Conversation Corner.

**K**ITTY CLOVER, sound asleep on my table, is faithfully guarding two sets of letters which I have laid out for this week's Corner, as I did for last week's, but as the Despotism Foreman left out a part of the "old children's" set, I will insert their letters first this time.

"STARS OF MY COUNTRY'S SKY."

On our page of Jan. 14 was a letter from a venerable and beloved lady in Vermont, hoping that some other grandmother would tell her about a certain old poem of Mrs. Sigourney's. Within two days several answers came, with a part or whole of the poem. One copy, specially addressed to the Vermont lady by a lady in Manchester, N. H.—she had "committed it to memory years ago to speak in school"—was forwarded.

CHILTONVILLE, MASS.

Dear Mr. Martin: I am not a grandmother, but I remember "Stars of my country's sky," as a newspaper poem familiar to my young days. The first stanza ran like this:

Are ye all there? Are ye all there,  
Stars of my country's sky?  
Are ye all there? Are ye all there,  
In your shining homes on high?

This may strengthen the clew already given.  
Mrs. M.

HARTFORD, CT.

Dear Mr. Martin: I am not a grandmother, but I am a constant reader of the "Corner." In my mother's big Bible, which she left to her children, more than twenty-five years ago, I found tucked away with other choice pieces the poem asked for by your Vermont correspondent. It was evidently written for the *National Intelligencer*, but bears no date. On the back of the clipping are dates in December, 1860, so the poem must have been published soon after the election of President Lincoln. I remember how the poem impressed us at the time when over our country hung "a cloud with sable rim," and a terrible civil war seemed inevitable. I send an exact copy.  
Mrs. F.

WOODSTOCK, CT.

Dear Mr. Martin: I have read Mrs. M.'s inquiry in the Corner, and your words are prophetic—this "grandmother" has it in her scrap-book and sends copy to you! My friend wishes me to ask if any of your readers know of an old book for children called "The Two Lambs"? The name of one lamb was *Inexperience*, but she had forgotten the other name. It was probably published in the 20's.  
Mrs. C.

That is beyond me!

THE BLACKBERRY GIRL.

RIDGEFIELD, CT.

Mr. Martin: . . . I am encouraged in appealing to you about an old school-book piece, entitled the Blackberry Girl, and the beginning was, as I have it in my memory:

Why, Phebe, are you come so soon,  
Where are your berries, child?  
You cannot sure have sold them all,  
You had a basket full!

These verses were in a book entitled "The Child's Guide." Will you make an effort to secure the verses? I have rehearsed the verses still in my memory to young children, who always made the vehement request, "Say it again!"  
B. K. N.

Not much effort needed to secure the "Child's Guide"! It is on my upper shelf—I used to read it in my boyhood. It was published by G. & C. Merriam, Springfield, over sixty years ago. Your memory is perfect as to the verses you quote, only I have given above the italics of the old reader. There were twenty-one verses, and the poem was followed by another, "What the Blackberry Girl learned at church." I do not think you will find the "Child's Guide" easily, but the poem was printed years ago in the "Songs for the Little Ones at Home." I learn by inquiry at the Tract Society that it is still in print (price, 60 cents). You will also find it in Mrs. Lowell's "Posies for Children," a book of poems

published by Roberts Brothers, Boston (price, \$1). Its authorship is attributed to Mrs. Sproat of Taunton. (Mrs. Eliza S. Sproat, once a Philadelphia teacher?) Neither of these books contains the second piece, but I can tell you where it was printed. Mrs. Martin says that it was on Ellen Gifford's handkerchief, which she used to bring to school—a good many years ago!

OTHER QUERIES.

A lady in Portland, Me., writes:

Can you or some of your Cornerers tell me the author of a "Silly Young Cricket"? It was sent me more than sixty years ago by an aunt to teach to a little sister, and I have repeated it to my children and grandchildren.  
S. P. S.

Another lady asks for the poem including these lines, relating to St. Paul at the stoning of Stephen:

His form was tall and his bearing high,  
And courage sat in his deep blue eye,  
But the hate of his spirit no tongue can tell.

I have many other questions and answers of similar sort, but they must wait.

FROM AND ABOUT THE CHILDREN.

ST. LOUIS, MO.

. . . I have heard that Japan has a new set of stamps. Do you know how much they cost, and how I could get them?

WALTER R.

There are two *twos* and two *fives*, but with different designs. They would probably cost about twenty-five cents. Cornerers might inquire of H. D. Noyes, 131-2 Bromfield Street, Boston, who agreed in our last stamp leaflet to sell stamp albums, etc., to us at a considerable discount. I saw on his counter, the other day, a lot of Corner Scrap books, the 1897 edition; better look at them! As Washington's Birthday is coming, I will give you a patriotic item:

BRIDGEWATER, MASS.

Dear Mr. Martin: I think I can answer Charles P.'s question [Jan. 14] about the old Liberty Bell, unless it has gone visiting lately. Not long after the Atlanta Exposition we were in a store on Chestnut Street, Philadelphia, and heard the sound of martial music. We hurried to the door and saw a long procession of men on foot, in carriages and on horseback, fire engine companies with their engines, school regiments and police. In the midst of the procession was a large float, elaborately trimmed with flowers, on which was the old bell. It was thus escorted in triumph, after its visit to Atlanta, to its home in Independence Hall, while the bands played Sousa's "Liberty Bell March." It was all very inspiring. It is said that the bell is not to be allowed to go away again, for fear something might happen to it.  
CLARA P.

WORCESTER, MASS.

Dear Mr. Martin: Inclosed please find — for the Armenian orphans. Can you tell me on whose chest the Pilgrims' compact was signed? We all enjoyed the story about the animal that is found in all the world!  
EMERY W.

Lossing's *Cyclopædia of United States History* says that it was signed on Elder Brewster's chest, and gives a picture of it, indicating that the chest is somewhere preserved (Vol. 1, 158; 2, 107). I saw in the Pilgrim Hall at Plymouth Elder Brewster's table, but do not find in the catalogue of its collection any mention of the chest.

MARSHFIELD, VT.

Dear Mr. Martin: . . . Mamma read us *Afloat and Afloat with Young Naturalists*, and we liked it very much. We have five of those animals and we know all about their pranks. You ought to see them play in the snow. Sometimes they go in all over. I wonder if the other girls and boys guessed the name of the animal. I am ten years old and should like to join the Corner.  
MARY B.

## CORNER SCRAP-BOOK.

Has Robinson Crusoe's Island Gone to the Bottom? Have any of our readers seen any reliable contradiction or confirmation of the report published two or three months ago, asserting that the famous island of Juan Fernandez had been destroyed by volcanic action, and had entirely disappeared from the Pacific Ocean? I think that all of us would be rather sorry to find it really true, for we had always felt that if we were ever cruising in those waters we should certainly go ashore and see the very spots associated with the beloved hero of our childhood, his goats, his savages and his man Friday! We cling fondly to the tradition of the island, although I suppose most of us know that it never had, and could not have had, any connection with our dear old friend of Defoe's immortal story. We do know that there has been—until now—an actual island off the coast of Chile, discovered by John (Juan) Fernandez, a Spanish pilot, two hundred years ago and named for him, although often called *Mas-a-Tierra*, that is, "more landward," in distinction from *Mas-a-Fuera*, another island near by, that is, "more outward." A Swiss colony dwelt there several years, but at last accounts only a few men remained to make jam for a German company.

Alexander Selkirk's Island. It was his island, really and truly. He was an actual Scotch sailor, born in Fifeshire, and a buccaneer of the old times, dying at sea in 1723. It is doubtless veritable truth that he was "marooned"—look up that word in the dictionary—by his fellow-pirates in 1704 and there lived four years. Of him Cowper wrote his familiar "Alexander Selkirk's Lament," which we boys used to declaim on Wednesday afternoons—taking care to point significantly to a schoolmate as we reached the last word:

I'm monarch of all I survey,  
My right there is none to dispute;  
From the center all round to the sea,  
I'm lord of the fowl and the brute!

And did I not see in the Antiquarian Museum at Edinburgh some relic of that Scotchman? (I have forgotten whether it was gun or an ax or a book.) But Alexander Selkirk was not Robinson Crusoe. Defoe published his book in 1719, not long after the real adventures on Juan Fernandez, and so people insisted that he founded his story upon them. If you will refer to the book you will see that Robinson's ship was wrecked on a voyage from Africa to Brazil, and apparently somewhere in the latitude of Barbadoes. A naval officer once told me which of the West India islands he thought it was! But is Juan Fernandez sunk?

John Gilpin's Ride. And now we must give up not only Washington's hatchet, Tell's arrow and Robinson Crusoe's island, but John Gilpin, the "train-band captain of famous London town." Some cruel truth-seeker has been over the course where Gilpin did ride abroad, and writes an article to say that there was no "Bell at Edmonton," and that the distances were altogether too great for the exploit. It seems that one Mr. Beyer, who lived at the corner of Paternoster Row and Cheapside—in the very shop where Cowper's works are now sold—did take a curious ride of some kind, which Lady Austen mentioned to the poet, and he turned it into rhyme which for a hundred years has carried amusement wherever the English language is known.

What the Children Say. One of them, describing her adventures in Worcester, said she had a ride in a *ventilator*—a conveyance called by a boy in the same vicinity an *alligator*!

This same young miss, hearing people ask if her father's fever had turned, remarked: "I wish I could see papa when his fever turns, I s'pose he will be whirling round like anything."

L. M. M.

Mrs. Martin

## The Sunday School

LESSON FOR FEB. 28.

Acts 8: 1-25.

### THE DISCIPLES DISPERSED.

BY REV. A. E. DUNNING, D. D.

Great events follow in quick succession in the record of the early history of the church. This lesson invites us to consider:

1. The effect of Stephen's death. It had a powerful influence in Jerusalem. "Devout men buried Stephen and made great lamentation over him." These were Jews on whom this scene was making a transforming impression. Many, because of it, were to become preachers of the new faith. But a more important effect was that on the young man of the Cilician synagogue. He then and there learned his first lesson of the salvation through Christ and of what it could accomplish in transfiguring men. Those who threw the stones at Stephen took off their outer garments that they might do their work unhampered and laid them at this young man's feet, and thus he shared their misguided zeal. "And Saul was consenting unto his death."

Most important of all was the effect of the persecution which broke out that day in leading the disciples to fulfill their Master's final instructions before his ascension. Too long they had stayed in Jerusalem. Too slowly they had apprehended their mission. Then, as ever since, the church was forced to its greatest triumphs under stress of trial. "They were all scattered abroad throughout the region of Judea and Samaria." "They that were scattered abroad went about preaching the Word." That dark day in Jerusalem was a sunrise to the world. Let us not fear nor fret when the forces of this world appear too strong for those of righteousness. When we are working to do God's will we are always on the winning side; and truth gains its greatest victories out of seeming defeat.

2. The joy in Samaria. Another deacon, Philip, went down to that city, and there proclaimed Christ to the people. The Jews despised them, and had never preached to them. Jesus had done it once, nine or ten years before, at Sychar, and with such success that he had declared that the field there was white for harvest. But he had forbidden his disciples to preach to them when he sent them on their first missionary journey. Still, he had taught respect for that people when he had made the Samaritan befriend the robbed and wounded traveler whom priest and Levite neglected. Now the Jews had treated Stephen as robbers had treated that traveler, and Philip had fled to Samaria to escape the same fate. Perhaps he told them of the parable by which Christ had honored their name.

At any rate, Philip's act and the co-operation of the disciples in it was a turning point in the history of the church. Then, for the first time, the gospel went beyond the bounds of Judaism. Only the Holy Spirit could have led these Christians in that wonderful way in which, though at first they often faltered, they finally trod boldly, declaring that there was salvation through the one Name, not for Jews only, but for all men, and that the acceptance of that salvation made all men brethren.

The Samaritans joyfully received the gospel. They showed themselves more worthy of it than the inhabitants of the holy city itself. The prophecy of Jesus already began to be fulfilled—that the Jews should see men of every nation sitting down with Abraham and Isaac and Jacob in the kingdom of God and themselves thrust out.

3. The conversion of Simon. This noted magician had exercised his art with great effect on the Samaritans. But now he saw things done by Philip greater than any he could do. Apparently the greatest triumph of this preaching was the winning of Simon. He did not try to outdo Philip, but surrendered to him, acknowledged the genuineness of the signs he wrought and proclaimed him-

self a convert. That was a strange thing then. It is not strange now. There is hardly a genuine revival in which some who have prominently opposed the Christian faith have not frankly confessed that the power which moves the people is greater than their own and must be divine.

4. The Holy Spirit given to Samaritans. The apostles had the gift of the Holy Spirit, but it had not brought them grace enough to look on men of other nations as brethren. They would no sooner have sat down to eat with a Samaritan than a white citizen of South Carolina would invite a Negro to his table. But they were open-minded enough to investigate the strange report that these despised people were becoming fellow-disciples of Christ. They sent to Samaria Peter and John, who speedily became convinced of the fact. They did not shrink from the consequences, which meant that these brethren should have all the benefits which they themselves possessed. Peter and John prayed that the Samaritan disciples might receive the gift of the Holy Spirit, and then laid hands on them as the symbol of imparting it. Nothing, probably, would have enlarged their hearts to admit Samaritans to fraternal fellowship but their evident devotion to the Saviour whom the apostles loved, and their evident possession of the same divine gift which the apostles possessed. The only thing which will break down barriers of nations and races is the evidence in them all of capacity to reproduce in themselves the image of Christ. That, ever since the preaching of the gospel in Samaria, has been working the greatest revolution in history.

5. Simon's mistake. He did not receive the gift of the Holy Spirit imparted to other Samaritans who believed. He had been baptized as they had been. Why was he left out? First, because he placed an utterly false estimate on the gift. He thought he could measure it by money. Next, he did not know how to use it. He thought he could impart it and could decide who should receive it.

There are many who profess to be followers of Christ who claim that they can cure sicknesses without medicine and can impart to others, for a consideration, the control of spiritual powers of healing. Like Simon, some of them have attracted much attention and performed some astonishing signs. But this kind of business no more has the divine approval now than it had then.

6. The spread of the truth among Samaritans. A single verse [25], chronicles an extended preaching tour by the apostles. Churches sprang up in many Samaritan villages, and the foundations of Christianity were broadly laid. From that time it was evident that the new faith was not to be confined to Jews alone, nor bound to Jewish customs.

A most important lesson is here taught which in these days needs to be relearned. The Christian Church may take varied forms and fit itself to any soil without changing its essential character. In every nation where men acknowledge supreme allegiance to Jesus Christ they are fitted to receive the Holy Spirit; and wherever such men covenant together to serve Christ there is a true Christian church. It is not necessary that such an organization should be American, or observe the customs of American churches, in order to be genuinely Christian. Japanese, Chinese or Hindus may make such churches, with forms different and beliefs differently expressed from ours; but, if they are truly loyal to Christ, we cannot refuse them Christian fellowship without displeasing him.

### THE CHURCH PRAYER MEETING.

Topic, Feb. 21-27. Serving Our Generation.  
Acts 13: 36; John 9: 1-5; Mark 13: 32-37.  
The responsibility of life. The limits of opportunity. The need of watchfulness.

(See prayer meeting editorial.)

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## PROGRESS OF THE KINGDOM.

## OUR OWN WORK.

## A Step in the Right Direction.

For the first time during this fiscal year the American Board is able to report in January a decided increase in receipts amounting to nearly \$4,000 as compared with the corresponding month last year. But not unless the contributions are sustained and increased month by month can the total decrease of \$19,256 during the five months of the year already passed be made good. It will be seen that not only have legacies fallen off \$16,161, but regular donations are \$18,520 behind those of last year.

	Jan., 1896.	Jan., 1897.
Regular donations.....	\$44,122.10	\$46,777.03
Donations for special objects....	3,178.84	4,630.32
Legacies.....	8,827.11	8,487.36
	\$56,128.05	\$59,894.71
5 mos. last year.	\$165,894.31	\$147,363.80
Regular donations.....	19,170.45	34,585.38
Donations for special objects....	25,890.70	19,729.50
Legacies.....		
	\$220,945.46	\$201,698.68

**Building up the Waste Places.** A long, interesting letter from Rev. J. K. Browne, who returned to Turkey in the fall, appears in *The Missionary Herald*. He has been visiting some of the stricken cities in Eastern Turkey and describes the present condition of Arabkir, Egin and Malatia. His pathetic tale of material desolation and bereaved families is relieved somewhat by the brightness of the spiritual outlook. Chapels and school buildings are too small to contain the eager listeners. At the ordination of a preacher in Arabkir the congregation contained almost as many Gregorians as Protestants. Mr. Browne draws a touching picture of the first meeting in the renovated chapel of Egin. He writes: "There was a pitifully small number at first on the men's side, and they but boys and youth hitherto not identified with the work. These young men heroically assumed the burdens of their fathers, and I was amazed that the amount they were willing to pledge towards the support of their pastor, teachers, Bible woman and benevolence fell but little short of their former noble giving!"

**The Work at Home** for February is a particularly interesting number. Those who through books and newspapers have become familiar with the thrilling stories of Marcus Whitman and Cushing Eells, no less than those who had the privilege of hearing and meeting President Penrose, will appreciate Mrs. Penrose's article, Whitman College from a Newcomer's Standpoint. She writes that the main college building is not so uncomely as it appears in some woodcuts which have been published. The well-kept grounds around this and the two other buildings "make it a less desolate and melancholy place than the pictures would lead one to imagine." The writer adds, "Moreover, there is an interest and pathos in these three wooden buildings, plain as they are, when one remembers the love, the energy, the prayers, the sacrifices that have been builded into their very walls." Whitman had before Christmas about 150 students and thirteen instructors. Mrs. Penrose regards the success of the college as assured now that the endowment fund is almost secured. She says, hopefully: "If we can live on nothing until the fund begins to draw interest and gives something for current expenses, then the crisis will be over and the college can begin to live. It has only existed before." Another interesting article in the same issue is by a home missionary in Red Lodge, Mont.

## THE WORLD AROUND.

**Two Missionary Deputations.** The Church Missionary Society is taking steps to inaugurate a new aggressive work in West Africa. The limits of the Colony of Sierra Leone have been extended and government stations far in the interior have outrun missionary outposts, so there is an urgent call for Christian leaders to carry forward evangelistic work in the "hinterland." The society has sent out Rev.

F. Baylis, secretary of the African group of missions, to look over the ground and arouse the Sierra Leone Church, which is somewhat lacking in missionary zeal. There is as yet no response from the town congregations to the call for workers, but volunteers are offering from the villages. The C. M. S. is looking forward, however, to employing Jamaican native agents in this field and has dispatched Bishop Lugwell and Rev. D. H. D. Wilkinson to the West Indies to make the necessary arrangements. The trustees of the Lady Mico Charity are willing to give free education at Mico College in Kingston, Jamaica, to a certain number of young men of African descent, to be selected by representatives of the C. M. S., with a view to their going to West Africa for further training and for service under the society. The outcome of this experiment of employing Jamaicans in African evangelization will be watched with interest. The United Presbyterian Church has employed natives of Jamaica in its Old Calabar Mission, but it was not found that they stood the climate better than Europeans. It will be remembered that a similar scheme of Dr. James Johnston was a signal failure.

## Presbyterians and Romanists in Manchuria.

Glowing accounts of the growth of Christianity in Manchuria come from the Presbyterian missionaries. Few missions, indeed, can point to such results after only a quarter of a century of effort. In Moukden, the capital, is to be found a handsome church, supporting its own native pastor, the center of a congregation of 800 communicants. A presbytery, whose members are native elders, and in which the missionaries sit only provisionally as assessors, is a formal witness to a living native church with a membership already reckoned by thousands. The chain of mission stations extends up through three provinces of Manchuria almost within sight of Siberia. Dr. John Ross writes of extraordinary interest in Yilu: "There are still nearly 300 applicants for baptism on the list of Yilu Chapel. They come from as many as fifty different villages in all directions. Many more could be added but that the preacher in charge is specially cautious lest he admit on the list men who seek what the Roman Catholics give so readily." This suggests a darker side of the missionary work in Manchuria. Roman Catholic intrusion at some of the most prosperous stations is a continual source of difficulty and suffering. The Romish priests take care to let it be known and seen that the power of France is behind them, and from this vantage ground of political influence they defy and browbeat the local authorities, terrorize the people and secure immunity to base adherents. *The Missionary Record* says truly, "It is a political ecclesiasticism of this sort which provokes hatred of Christianity and of the foreigner among the better Chinese."

**From a Pagan to a Christian State.** Henry M. Stanley, in an editorial in the *Illustrated Christian World*, says: "I do not think Americans are fully aware of the marvelous change that has come over Uganda," and points to it as a "wonderful example of the ease and certainty with which a powerful pagan state can be made Christian when a band of good and competent men unite together for such a work." He declares that faith and perseverance have made it one of the brightest regions in Africa, thereby more than fulfilling his most sanguine hopes. Bishop Tucker returned to England in December with fresh news. The churches now number 320, the native teachers 800. No less than 8,000 persons are under daily instruction. The Uganda mission party, who left the coast Nov. 28, were to be conveyed the first fourteen miles of the journey by the new railway. It was hoped that the Ruwenzori, the new steamer supplied by the Stanley and Record Fund, would meet the missionaries on the shores of the Victoria Nyanza and take them on to their destination. This would save a fort-

night's marching. The efforts of the missionaries in regard to things spiritual are ably supplemented along lines of material progress by the present administrator, Mr. Ernest Berkeley. Besides establishing a native police he has organized a local postal service between the government office and the various mission stations scattered throughout the country. Another recent development is the Parliament House, in which the king and the British resident meet the nobles once a week to discuss affairs of state. This building seats about 2,000.

## Y. P. S. O. E.

## PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

*Topic, Feb. 28-March 6. From What Does Christ Save Men? Titus 3: 1-7.*

If we could have known Jerry McAuley before the Water Street Mission in New York got hold of him, and thus could contrast what he was before Jesus saved him with what he became through repentance and faith, we should have a fine concrete illustration of our subject. Yet, after all, perhaps it is a mistake to single out noted sinners. Every one of us who passes from death unto life, from the love and service of self to the love and service of God, is an evidence of Christ's redeeming work. However carefully trained we may have been, however much of virtue we may have inherited, the yielding of our lives to Christ means their transformation and reconstruction. We have been facing one way and we turn about and face the other. It is a simple story, but by the step Jesus frees us from the weight of sin and shame which we have brought upon ourselves by our repeated choices of evil instead of good.

But the salvation which Jesus brings is not so general that it does not take into consideration our personal faults and limitations. Until a man's individuality is thoroughly permeated by Christ he is not thoroughly saved. When on earth Jesus's saving power went out in a great many directions. One man he cured of his deafness, another of his blindness. Another, an inquirer, he taught the way into his kingdom. For a fourth, a woman, he cleared up hazy ideas about worship. Peter, in time, was saved from his pride, Thomas from his doubt, Martha from her fret and worry. It is just so today; the thought of Jesus saves one man from atheism, another from hatred and cynical views of his fellowmen. To still another he brings salvation from a peculiar fault of temperament.

It is an ever enlarging salvation which Jesus brings. As Mr. Meyer says, "What seemed harmless ten years ago seems sinful today, and what may be all right today may look wrong ten years hence." There are great regions of industrial and political life yet unpenetrated by the justice and merciful spirit of Christ. In addition to being saved to ourselves and to our families we must become the salt and light of the city, the social circle and the industrial relation in which we are placed.

## OUR ARMENIAN ORPHANS' FUND.

Amount received for the two weeks ending Tuesday noon and acknowledged in detail by individual receipts.....	\$332.21
Previously acknowledged.....	22,614.58
Total.....	\$22,946.79

Inquiries have come to us, prompted by a paragraph in a recent issue, concerning the relative attendance at Yale and Harvard Universities. Statistics published lately in the *Transcript* show that Harvard leads by about fifty per cent., having 3,674 students, while Yale has 2,530. For 100 years, down to 1869, Yale was the larger of the two colleges. She still has more students from the Middle States and the Middle Western States. But the local support of Harvard is much the greater, Massachusetts giving her 2,166 students to 158 at Yale.

## In and About Boston.

### MR. MURPHY AT FANEUIL HALL.

Any one in the vicinity of Dock Square at high noon, during the last few weeks, would have noticed a decided drift of the humanity that ebbs and flows through that historic breathing place toward Faneuil Hall. Business men and shopgirls out for their luncheon are hurrying thither, and thither tend the steps of many whom it is not uncharitable to denominate loafers.

Once within the Cradle of Liberty the visitor finds the floor occupied by an array of men, some of whom have secured seats, while large numbers stand in the rear and under the galleries. Upstairs the feminine contingent has a monopoly of the space. On the platform, flanked by local ministers and Christian laymen, is Francis Murphy, who for twenty years has been an apostle of temperance. His dissipation in early years has left no traces on his sturdy frame. He stands erect and alert and there is something in his attitude which reminds you of a general watching a battle and ready for any emergency. He conducts his meetings in a familiar fashion. There is a good deal of gospel singing, and at every gathering Mr. Murphy appeals to those bound by the rum habit to break their shackles and to come into the liberty with which Christ makes men free. His is a broad platform, inclusive of Roman Catholics and, in fact, of everybody who is facing toward the kingdom of heaven. He has an Irishman's ready gift of repartee and a Methodist's delight in ejaculatory praise and comment.

Perhaps the most interesting part of the services is when he brings forward his reformed men, all quite new to platform speaking. But the transformation through which they have passed makes their simple words of testimony more moving than studied eloquence. They tell of a new joy and life in the place of despair, of the gratitude of wives and mothers for their rescue, of scenes around their family firesides such as have not been witnessed there for years, and of their intention, with God's help, to take their old places again in society and business.

Mr. Murphy, in his seven weeks' campaign in Boston, claims to have received not less than 7,000 signatures to his temperance pledge. Last week he transferred his evening meetings from Berkeley Temple to Park Street Church.

### THE FREE ORGAN RECITALS.

One of the happiest efforts of the season toward enriching the lives of the masses is the series of twenty free organ recitals under the auspices of the art department of the Twentieth Century Club. These are held in prominent churches in various sections of the city, the interpreters being first-class organists, such as B. J. Lang, S. B. Whitney, Philip Hale and other eminent musicians. The programs, which include attractive selections from the best composers, ancient and modern, are interpreted with rare conscientiousness and artistic feeling. That these efforts are not unappreciated one glance at the eager crowd of music lovers pressing for entrance suffices to show. From each of the downtown midday recitals at least 500 people have been turned away, and a representative evening audience at the Ruggles Street Church in Roxbury numbered 1,100. All walks of life are represented, but in the main the faces are cultivated and appreciative. At the first note of the organ the doors are closed, and while the music continues absolute quiet reigns in the audience. The enjoyment is evident and hearty, though as a rule undemonstrative, applause being prohibited, yet here and there a transparent face reports every emotion aroused by the marvelous, many-voiced instrument.

The conspicuous success of this movement

is peculiarly gratifying, in view of the fact that it met with discouragement from the very first, fourteen out of the fifteen organists who were approached on the subject prophesying failure, while signifying their willingness to help. In this year of unusual privation, when so much is being done to relieve physical distress, the club is to be congratulated upon having grasped the idea that this alone is not enough to satisfy humanity, and that to provide for soul hunger is an even greater boon than ministering to bodily necessities.

### AN INSTALLATION IN CAMBRIDGE.

For several months the unusual picture has presented itself in Cambridge of three pastorless Congregational churches. The number is now reduced to two by the installation last week Wednesday of Rev. F. E. Ramsdell over the Pilgrim Church. Located in Cambridgeport, and with a somewhat shifting population, for over thirty years it has stood for a warm evangelical and evangelistic faith. The



REV. F. E. RAMSDELL

remarkably fruitful pastorate of Rev. G. R. Leavitt, D. D., will be recalled, and since his time in Messrs. Tewksbury and Olmstead the church has been favored with earnest leaders. Its problems being those of a downtown organization, Mr. Ramsdell before accepting his urgent call naturally informed himself thoroughly with reference to the possibilities of the field. He became satisfied that both as respects the stable elements of the congregation and the floating class, which it is so desirable and so necessary to reach, Pilgrim Church offers a great opportunity to a man of pluck and enthusiasm.

In the judgment of all who know him Mr. Ramsdell is marked by just such qualities. He is about thirty-five years of age, but has had far more preaching experience than the attainment of that period of life would indicate. Before he entered Amherst College in 1884 he had led evangelistic meetings in country districts and all through his college course he preached at Shutesbury, where from time immemorial Amherst men preparing for the ministry have found a profitable training ground. After graduation Mr. Ramsdell entered Andover, finishing there in 1891, accepting immediately a call to Gardner, where he has remained for five years. His work there was thorough and fruitful. He identified himself with all the moral forces of the town and was specially active in aggressive temperance work.

The council which installed him was presided over by Rev. A. E. Winship. The state-

ment of his Christian experience was ample and satisfactory. The factors especially influential were his mother's words and the memory of her when she passed away, and in his early manhood the stimulating and helpful atmosphere of Porter Church, Brockton. His statement of Christian doctrine gave evidence that he has reached his present convictions through careful thought and study and through open-mindedness to the spirit of truth. He was in hearty accord with the fundamental truths held by our churches and it would be difficult to term him either a conservative or a liberal, though there is no absence in his mental furnishings of positive convictions. The council did not indulge to any large extent in questions but voted promptly that his examination was satisfactory.

The unusual feature of the evening session was a symposium on the city church, treated in three sub-divisions. Rev. S. L. Loomis spoke of the Religious Problems of the City, Rev. C. E. Jefferson of Methods and Men Demanded, Rev. A. E. Dunning, D. D., of Assured Results. The length of the program was offset by the uniformly excellent quality of the different parts.

The church and its new pastor now buckle down to a persistent and aggressive work. With a membership of over 600, a morning congregation fully as large and an evening congregation of three or four hundred, and with a pastor especially gifted in readiness of speech and numerous requisites for successful pastoral work the immediate future of the church would seem to be assured.

### AN HONORED SOCIAL SETTLEMENT WORKER.

There is probably no woman in the country who has done a work on social settlement lines equal to that of Miss Jane Addams of Hull House, Chicago. She has not only founded and built up that institution with its numerous ramifications, but she has been widely influential throughout the country as an acknowledged leader and guide in this form of modern philanthropy. Her presence in Boston, therefore, for the last week, has been made much of by those individuals and organizations that are definitely bent on social amelioration. She has spoken to large audiences at the Twentieth Century Club, at Trinity Church, at Brookline and elsewhere. And many persons have had the privilege of meeting her socially at such informal conferences as that which was held at South End House last Saturday evening.

Miss Addams does not impress one as aggressive or strong-minded. You would not think that this modest, fair-haired, self-contained woman had made herself a potent factor in Chicago civic life by taking on important duties connected with the sanitary care and improvement of the slum district of that section in which Hull House is located. Nor does her bearing indicate at all the strain her sympathies have been subjected to as she has dwelt among the poor and met side by side with them the hard times arising from strikes and riots in the seething city of Chicago.

Her views on the subject of lifting the working classes seem particularly discreet. She does not exalt the college settlement idea above every other agency for good. She is not so sympathetic with working men that she cannot see the employers' side of the problem. She evidently does not look for revolution but for evolution. All who have come in contact with her here have gained a new idea of what one sensible, devoted woman can do for her fellowmen in these modern days, and the influence of her brief visit will be felt in many ways.

Our mind is the window into our neighbor's.—E. Scott O'Connor.



## Literature

## REVIEWING BY EXTRACTS.

A lawsuit, interesting to the literary world, to which the London correspondent of *The Critic* recently devoted considerable space, has just been compromised in London. Messrs. Smith, Elder & Co., who are understood to have acted on behalf of the Publishers' Association, recently prosecuted Mr. Stead for publishing a so-called review of Mrs. Humphry Ward's last book, Sir George Tressady, which was little more than a summary of the tale, illustrated by long verbatim extracts. Other features entered into the case, but we have to do with only this particular one. As we have stated, the case was compromised, Mr. Stead consenting to an injunction on the October number of the *Review of Reviews*, in which the notice appeared, and to submit all such notices in future to the publishers of the books discussed.

The practice of reviewing thus by copious extracts is common in some quarters, and it is not without its advantages. Ordinarily it requires so much space that no journal receiving large numbers of books from week to week, certainly no weekly journal, can indulge in it. Its principal merit is that it enables the reader of the journal to form a more nearly complete idea of the plot and the style of a given work than otherwise could be gained. That is to say, he is enabled to make up his own opinion of the book instead of taking that of the reviewer. In some cases this undoubtedly is an advantage, but, on the other hand, and quite apart from the difficulties connected with space, the sort of review under consideration is objectionable for several reasons. It often serves as a substitute for honest work on the part of the reviewer, it being frequently much easier, in spite of the mechanical labor involved, than to weigh and describe clearly the worth of the volume.

Virtually, in many cases, although the contrary sometimes occurs, such a review interferes substantially with the sale of the work. It gives the reader a taste of the book, but in so broken and necessarily unattractive a form as to dull instead of kindle his possible interest. Moreover there are readers not a few who desire rather to inform themselves about a book than to be put to the trouble of reading it, and who would purchase it but who now are spared the cost of so doing and the labor of reading by being able to gather from the review an idea of the contents of the work sufficient for their purposes. They like to know enough about a book in order to talk about it, but that is all they desire.

So far as the author is concerned, it is probable that his interests will be advanced by the result of this lawsuit. As far as any difference is made at all, the tendency must be to increase sales, thereby increasing the payments which publishers will make to writers. We have sometimes been asked why we do not ourselves introduce more extracts from new books into these columns. Our primary reason is that already stated, lack of sufficient space, and an even more important one is that we prefer, and we believe that a large majority of our readers prefer, that our reviewer should do his work for them and not turn it over to them to be done. We do not expect that our readers always will be able to indorse

our opinions, but no reviewer who aims to furnish candid and careful notices need have any fear that his work will go unappreciated.

## BOOK REVIEWS.

## ENGLISH SECULARISM.

Mr. George J. Holyoake has long been one of the foremost, if not the foremost, of English secularists, and his courage, honesty and good temper have won him a large measure of the respect of those who differ most radically from his views in regard to religion. He is the author of the volume before us, which is a confession of the secularist belief. It contains a series of articles which originally appeared in the *Open Court*, not because the management of the *Open Court* indorses them altogether but because it permits large range in discussion. We have read the book with interest and with increasing respect for its author, although we are among those whom he opposes uniformly and often criticises severely.

We wish he could look at the subject of religion for a short time from the point of view of the enlightened Christian believer. Even if he were able to do so only by way of an experiment, it would alter his ideas materially. He is unconsciously unfair to us. He claims that secularism should be judged by its best examples. This is equally true of Christianity, which he sometimes judges by its worst and seldom by its best examples, although he speaks cordially of some of its representatives. He seems to be ignorant that to Christian minds there is change from generation to generation in the relative proportions of doctrines, and in the accepted method of urging them, and that Christians do not profess to have passed beyond the need and the obligation of enlightenment, and have grown not only more intelligent but more large-minded in the last half-century. To claim that "Christians do not, as a rule, want to know what can be said against their views and they keep out of libraries all books which can inform others" is simply untrue, as a very slight examination of libraries under their control would convince him.

It is, indeed, a matter of common remark, as he says, that "the sons of clergymen turn out worse than the sons of parents in other professions," but the statement has been exploded a hundred times by actual examination of the facts. Mr. Holyoake makes the same mistake of which he accuses others, viz., he makes assumptions. He declares that "prayer is of no avail for protection or food," for example. How does he know? The testimony of hundreds, not to say thousands, equally trustworthy with himself, is to the effect that material blessings sometimes do follow prayer, and evidently as the result of it. That all prayer is not thus answered does not prove that no prayer ever is.

The objects of the secularists, as he declares them, are largely commendable. A chief objection to them is that they do not include enough. The distinction which he makes between secularism and secularist teachings is just, and should be borne in mind, but the impression made by his book is that secularism, although elevating in a certain degree, deceives even the noblest of its advocates by teaching that there is and can be no higher truth than that which it embodies. Whatever he may think of the progress of secularism and also of the faults of Christianity, the latter, in spite of all its defects, can be depended upon to win a

thousand-fold stronger hold over humanity than such a nerveless and uninspiring form of religion as his. Such criticism as this book contains should be heeded by Christians, because it is conscientious and candid and not without some elements of truth, but it need not disturb their allegiance to their divine master in the least. [Open Court Publishing Co. 50 cents.]

## RELIGIOUS.

*The Bible and the Child* [Macmillan Co. \$1.00] contains eight papers, five by Englishmen—Dean Farrar, Dr. Horton, Mr. A. S. Peake, Prof. W. F. Adeney and Dean Fremantle—and three Americans—Dr. Gladden, Dr. F. C. Porter and Dr. Lyman Abbott. The main question which these gentlemen set themselves to answer is how to deal with the results of the higher criticism in educating the young to read and love the Bible. In substance they take the same view, namely, that above all things truthfulness is vital; that some of the results claimed to have been reached by the higher criticism are to be conceded as established, and that nothing should be taught the young which is not consistent with them, but that there is no necessity of interfering with the profound reverence for the Bible and the submission to its authority as a spiritual guide which more conservative scholars are so eager to preserve. These are insisted upon by representatives of all schools of thought, and it is important to teach the young that, whatever criticism may prove or fail to prove about details as to the construction and meaning of the Bible, its vital relation to human salvation cannot be shaken. In some passages of this book, however, much more is conceded to the destructive criticism, it appears to us, than ever has been proved, and we have no confidence in any treatment of the Bible which regards it as inspired only in the same manner as the writings of Shakespeare, for instance, and hardly in a much higher degree. That this is the view held by some of these contributors seems a natural inference from their words.

*The Chronicles* [Macmillan Co. 50 cents] is another volume in the Modern Reader's Bible, issued in the compact and attractive style of its predecessors and composed and edited with the same competent scholarship which we have so frequently commended.—Prof. J. M. Stifler, D. D., is the author of an *Introduction to the Study of the Acts of the Apostles* [F. H. Revell Co. 75 cents], first published some years ago, which is not a commentary, but which, assuming that the meaning of the writer's words is sufficiently clear, devotes itself to tracing and explaining the course of thought. It is such a book as would be composed by the discourses of an expository preacher who should attempt to set forth in plain terms what the book of the Acts undertakes to say, rendering the meaning of the text in more ample language and with abundant explanations and expositions, not textual but practical and spiritual. It is very interesting reading and will serve as a useful accompaniment to the more critical literature on the subject. All who are studying the book of the Acts, whether expert scholars or ordinary readers, will appreciate it.

## STORIES.

*Phroso* [F. A. Stokes Co. \$1.75] is a romance by Anthony Hope, which appeared as a serial in *McClure's Magazine* last year.

It describes the purchase of an island on the Greek coast by an English nobleman and the romantic, exciting and tragic adventures which befell him as consequences of the attempt to enter into possession. It is dramatic and entertaining and illustrates well the author's now familiar skill in constructing an ingenious plot, and in maintaining the interest of the reader and even increasing it to the end of his story.—*Miss Ayr of Virginia and Other Stories* [H. S. Stone & Co. \$1.25] is by Julia Magruder and contains eight short stories, and we like them better than we have the author's more elaborate productions. Some of them exhibit genuine skill in the portrayal of character, together with decided vivacity of style and some felicity in the arrangement of incident. As light reading the volume will furnish pleasant entertainment.

*Mademoiselle Blanche* [Stone & Kimball, \$1.25], by J. D. Barry, is a French novel, not in the sense which has come to be so generally accepted, but simply in that it is a story of French people. There is nothing objectionable in it. It is a study of the supposed love of a young business man for an acrobatic performer of high character and many charms, which proves at last to be admiration for her wonderful performances rather than for herself. The psychological element of the narrative is well managed and the story is spirited and entertaining, albeit somewhat sad. The hero is an admirably well drawn type of a large class of Frenchmen.—*A Fair Jewess* [Cassell Pub. Co. 50 cents] is by B. L. Farjeon. It is a rather striking picture of the stress of circumstances in some lives, the subtlety of temptation and the strength of heredity. It increases one's respect for the Jewish race and is very readable.

The Cassell Pub. Co. has republished *Parson Thwing's Secret* [50 cents], by A. W. Marchmont. It is a readable narrative of English rural life in which villainy is allowed to exalt itself to a great height, only to be triumphantly overthrown at last. Diamond cuts diamond before one is done with it, and virtue is triumphant in the end and the reader grateful, but he cannot help wondering if any such scoundrelism as is here described really exists. Two more volumes of the same library of paper covered novels are *Sons of Belial*, by William Westall, and *At Heart a Rake*, by Florence Marryatt [Each 50 cents]. The former describes one or two families of working people in a typical British manufacturing town, who by shrewdness and industry accumulate property and whose fortunes, although not strikingly eventful, are described with success in entertaining the reader. The latter deals with English people higher in the social scale but mostly far less worthy of respect. And although its general purpose to condemn the extravagance of some who, under pretense of advocating the rights of women, assume license to say and do things better left unsaid and undone is to be commended, the story is not sufficiently elevating to be worth reading.

*Children's Stories in American Literature* [Charles Scribner's Sons. \$1.25], by Henrietta C. Wright, is a collection of short stories, well chosen, graphic and enjoyable.

#### MUSICAL.

Mr. John W. Tufts, who is widely known as a distinguished composer and teacher, is the author of a *Handbook of Vocal Music*

[Silver, Burdett & Co. \$1.00], which is a remarkable book in its way. It is not a collection of songs but a treatise on musical theory and training. It is, as he calls it, a contribution to pedagogy in music and a valuable one. It makes large reference to the normal music course and the Cecilian Series of Study in Song, the different exercises and songs in which are analyzed carefully, the special lessons to be learned from each being pointed out instructively. It is a work intended for teachers rather than for pupils, and it will aid them to a correct and comprehensive theory of musical education and promote uniformity and intelligence in the use of such a theory. The skill with which different themes are handled is conspicuous, and simplicity and directness are prominent characteristics of the work. Some topics of collateral, yet considerable, importance are treated in separate sections, and a great deal of musical information is introduced usefully, so that all who are concerned in musical instruction can depend upon finding the volume a thoroughly practical and suggestive aid to their endeavor. It is handsomely printed and is as compact as it is comprehensive.

*The College Hymnal* [Biglow & Main Co. 80 cents] is a selection of hymns prepared, as the title suggests, with special reference to use in universities and colleges, although many of our higher schools may be glad to introduce it. The initials at the end of the preface indicate that President M. W. Stryker has been concerned in its compilation. It is a choice collection in respect to both hymns and music and is attractively issued. It contains hymns enough, nearly four hundred, to supply variety, but there is no superfluous material. The usual indexes are carefully gotten up.—A somewhat similar volume, perhaps a little more popular in the general character of its contents, is *Life Time Hymns* [R. R. McCabe & Co. 55 cents], edited by H. R. Palmer, C. C. McCabe and M. R. Brouse. This, too, illustrates discriminating skill in selection and combination and is published in a tasteful and convenient shape.—*Sacred Songs, No. 1* [Biglow & Main Co. 30 cents], is by Messrs. Sankey, McGranahan and Stebbins, three well-known revival singers. It is much in the vein of the familiar Moody and Sankey books and contains some of the familiar hymns and some new ones which are believed to be worthy of inclusion in such a collection. It will answer its purpose successfully.

A more distinctively patriotic song-book is *Songs of the Nation* [Silver, Burdett & Co. 60 cents], by C. W. Johnson, to which Mr. L. P. Marshall has furnished an introduction. American national hymns come first, including not only familiar ones but some which cannot be said to have attained any wide popularity, however deserving they may be, and there are a few selections from the national hymns of other countries, some miscellaneous popular songs, mostly old favorites—like *The Old Folks at Home*, *The Heart Bowed Down* and *Integer Vitae*—and a few hymns and sacred songs. Such a collection will find a welcome in a great many homes.

#### EDUCATIONAL.

Dr. Alice E. Sawtell's book, *The Sources of Spenser's Classical Mythology* [Silver, Burdett & Co. 90 cents], was undertaken as a doctoral thesis in the English department at Yale. It is a modest but thorough piece of work. The mythological terms

are arranged alphabetically with enough comment under each to explain what is needed. It is a piece of work which will interest students of the English classics.

—A volume of *Selections from the Works of Sir Richard Steele* [Ginn & Co. \$1.00] has been edited for the Athenæum Press series by Prof. G. R. Carpenter. It contains selections from his plays, poems, letters, political tracts and periodical writings, which are arranged in the order of time. Professor Carpenter's announced purpose is to give as full an idea as possible of the whole field of Steele's works and to allow and enable the student to trace for himself the development of the author's style and genius. Notes are furnished and the volume is well suited to its aim.

Two more volumes of the Riverside Literature series are Edmund Burke's famous speech, *Conciliation with the Colonies*, edited by Robert Andersen, and four books of *Pope's Iliad* [Houghton, Mifflin & Co. Each 25 cents], the first, sixth, twenty second and twenty-fourth. They are carefully edited, supplied with the necessary introductory sketches and other collateral material and are issued in the familiar and tasteful form.—A new volume of Heath's Modern Language series is *Köpernickstrasse 120* [30 cents] by Meyer and Heiden, edited by Prof. B. W. Wells, Ph. D. The play brings out conspicuously the peculiar flavor of Berlin middle class humor and Professor Wells has supplied notes and comments which greatly aid the reader to catch its significance.—Prof. Alcée Fortier in *Napoléon* [Ginn & Co. 55 cents] has compiled a brief history of the career of the first Napoleon for the use of students. Extracts from his own writings and those of others, favorable or unfavorable to him, are introduced so that the student may form his own judgment about the character of the hero. The selections are connected by links of narrative by the editor and there are historical notes.

#### MISCELLANEOUS.

A journalist, who remains anonymous, has undertaken to explain what many well-educated people need to have explained in his volume, *Why We Punctuate* [Lancet Pub. Co. \$1.00]. He controverts with some ability the rules of Mr. John Wilson, which hitherto have been a chief authority on the subject, and attempts to outline a sufficient statement in a much smaller compass than that of the earlier work. We appreciate the need of popular instruction on the subject and are glad of any such treatise as this. There is a danger, however, of becoming too finical, not to say unduly dogmatic, which the author has not always escaped. Two opinions are plainly possible in regard to many of his statements, and his book needs to be followed, like all such books, with considerable discrimination. But it is surprising how much even educated persons, and even those accustomed to composition, may gain from such a treatise. The subject of punctuation seldom receives sufficient attention in our schools and colleges, and its importance is so great that any such well-meant and generally intelligent discussion of it as that contained in these pages deserves commendation.—*Scribner's Magazine* for 1896 has been issued, as usual, in two exceedingly handsome volumes [Each \$2.25], rich in every attraction which magazines of its class, and none more than itself, customarily present. We need only say that in every detail it is



a triumph of intellectual, illustrative and mechanical art.

*Eating and Drinking* [A. C. McClurg & Co. \$1.50], by Dr. A. H. Hoy, is a useful treatise emphasizing specially the alkalinity of the blood as the test of food and drink in health or disease. It is a practical presentation of scientific, medical and hygienic knowledge, not attempting to go much into detail as to food but discussing the broad principles of diet. The author seems to have some peculiar ideas, but, if we understand him, his general principle, that by studying the effects of different foods upon the individual one can alone determine what that individual ought to eat or drink, is sound. One has a feeling in reading, however, that in the author's judgment hardly anything is truly fit to be eaten, and it is a comfort to realize that most of us enjoy fairly good health in spite of the unfortunate conditions under which, according to Dr. Hoy, we eat and drink. But such a treatise as this undoubtedly deserves thoughtful consideration.—*The Fat of the Land and How to Live on It* [Carpenter & Morehouse. \$1.50], by Dr. Ellen G. Smith, is a practical cookery and text-book for general use. It deals largely with broad principles and less with special recipes than most cookery books, yet many recipes are furnished. Dr. Smith seems to disagree with Dr. Hoy in a number of points. She fails to give in regard to the kola nut the timely warning which Dr. Hoy offers. She seems to sympathize with the vegetarians to a certain extent. She diverges from her main subject too far at times. For instance, we do not see what the cost of war has to do with her book.

The *Yale University Catalogue* for 1896-7 and the *Harvard University Catalogue* for the same year are handsome volumes, giving the usual statistics in regard to the government, course of instruction, membership, degrees, conditions of admission, etc. They are bound in the familiar blue and crimson and each is a first-class piece of work in its way. They illustrate well the immense progress which the universities are making, and remind the reader that intellectual aims control them firmly in spite of the current newspaper prominence given to athletics.

#### NOTES.

—The largest and busiest bookmaking and publishing establishment in this country, if not in the world, is the Government Printing Office at Washington.

—Paul Laurence Dunbar, the young Negro poet whose book, *Lyrics of Lowly Life*, we recently commended, is to give a series of readings from his own writings in London.

—A copy of Coverdale's Bible of 1535 recently brought \$825 at auction in England, although lacking several pages and having a number of others only in facsimile. Only one or two perfect copies are known to exist.

—The works of Dickens, Thackeray and Charles Lever, although still read extensively, no longer bring large prices in the book auctions, unless they happen to be original, or very early editions and in the very best preservation.

—The English papers are having great fun at the expense of Mr. Alfred Austin, the poet laureate. He has just published a new volume of poems, accompanied by an allusion to a supposed public opinion that he has allowed too long an interval to pass since he was last heard from in verse. Part of the fun is because of this utterance and part is due to the poems themselves.

—Last year 5,581 new works were published in England. Of these 501 were theological, 660 educational, 1,514 stories, including juveniles, 57 legal, 163 economical, 96 scientific or artistic, 263 books of travel or geographical research, 353 historical or biographical, 231 poetical or dramatic, 311 year-books or serials in volumes, 153 medical or surgical, 400 essays and 749 were of miscellaneous character.

—The late Constance Fenimore Woolson once replied to an inquiry about the "inner methods" of literary success in these sensible words, in the *Ladies' Home Journal*:

How did I prepare myself for literary work, you ask? Not at all—that is, any more than having had an excellent education, which I kept up all the years after I left school, and before I began to write, by always having masters and taking lessons in something or other to amuse myself. There are no "avenues to success" in literature, save the commonplace one of sending a manuscript to an editor with a line or two, offering it, without explanation or comment, to his magazine, and inclosing return stamps. There is no favoritism, no "ring." I used to fancy there was, but I know better now.

#### BOOKS OF THE WEEK.

*Leach, Shewell & Sanborn. Boston.*  
GREEK AND ROMAN MYTHOLOGY. By K. F. Harrington and H. C. Tolman. pp. 179. \$1.00.  
NEW LATIN COMPOSITION. By Moses G. Daniell. pp. 214. \$1.00.

*Lamson, Wolfe & Co. Boston.*  
AN OPAL. By Ednah Proctor Clarke. pp. 89. \$1.00.

*Ginn & Co. Boston.*  
EASY LATIN FOR SIGHT READING. By B. L. D'Ooge. pp. 146. 45 cents.

*Pilgrim Press. Boston.*  
MARRIAGE CHIMES FOR TRUE LOVERS. By M. C. Hazard. Ph. D. pp. 98. 75 cents.

*Charles Scribner's Sons. New York.*  
CONTEMPORARY THEOLOGY AND THEISM. By R. M. Wenley. pp. 262. \$1.25.  
THE ENGLISH NOVEL. By Sidney Lanier. pp. 302. \$2.00.

*A HISTORY OF THE HEBREW PEOPLE.* By Charles F. Kent. Ph. D. pp. 218. \$1.25.  
*A BRIDE FROM THE BUSH.* By E. W. Hornung. pp. 235. 75 cents.

*AN ESSAY ON COMEDY.* By George Meredith. pp. 99. \$1.25.

*F. H. Revell Co. New York.*  
GRECIAN DAYS. By Lucia A. Palmer. pp. 92. \$2.50.

*THE BIBLICAL ILLUSTRATOR.* Second Corinthians. By Rev. J. S. Excell, M. A. pp. 549. \$2.00.  
*ST. PAUL, HIS LIFE AND TIMES.* By James Iverach. pp. 216. 75 cents.

*ERIC'S GOOD NEWS.* pp. 47. 30 cents.

*E. P. Dutton & Co. New York.*  
THE MORE ABUNDANT LIFE. Selected chiefly from unpublished manuscripts of the Rt. Rev. Phillips Brooks, D. D. pp. 244. \$1.25.

*THE DAILY ROUND FOR LENT.* pp. 144. 50 cents.

*Continental Pub. Co. New York.*  
LO-TO-KAH. By Verner Z. Reed. pp. 229. \$1.00.

*Eaton & Main. New York.*  
THE FIRST TEMPTATION. By Mary L. Stark. pp. 86. 50 cents.

*Bonnell, Silver & Co. New York.*  
AN AMERICAN TRANSPORT IN THE CRIMEAN WAR. By John Codman. pp. 198. 75 cents.

*Macmillan Co. New York.*  
ON THE FACE OF THE WATERS. By Flora A. Steel. pp. 475. \$1.50.

*American Book Co. New York.*  
OUR LITTLE BOOK FOR LITTLE FOLKS. Arranged by W. E. Crosby. pp. 106. 30 cents.

*J. B. Lippincott Co. Philadelphia.*  
THE FAULT OF ONE. By Effie A. Rowlands. pp. 358. \$1.00.

#### PAPER COVERS.

*G. P. Putnam's Sons. New York.*  
LITTLE JOURNEYS TO THE HOMES OF FAMOUS WOMEN. Mrs. Browning, Madame Guyon. By Elbert Hubbard. Each 10 cents.

*Evening Post Pub. Co. New York.*  
THE INDUSTRIAL DEVELOPMENT OF IRELAND.

*F. H. Revell Co. New York.*  
CRIPPLE TOM. By Mrs. W. Searle and Rev. C. H. Mead. 10 cents.

*Bible Institute Colportage Association. Chicago.*  
A ROYAL EXILE. By T. DeWitt Talmage. 15 cents.

*Dr. Arthur Macdonald. Washington.*  
INTELLECTUAL WOMEN AND MATRIMONY.

#### MAGAZINES.

JANUARY. AUBURN SEMINARY REVIEW.—LEND A HAND.—BOOK NEWS.

FEBRUARY. CHRISTIAN LITERATURE.—CENTURY.—FORUM.—NORTH AMERICAN REVIEW.—KINDERGARTEN NEWS.—HARTFORD SEMINARY RECORD.

—ART AMATEUR.—THE YOUNG MAN.—BULLETIN OF BOOKS ADDED TO THE PUBLIC LIBRARY.—GOOD WORDS.—SUNDAY.—JOURNAL OF HYGIENE.—SCHOOL REVIEW.—BOOK BUYER.

—The ideal, after all, is truer than the real; for the ideal is the eternal element in perishable things.—*Amiel.*

## News from the Churches

#### Meetings to Come.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, in Pilgrim Hall, Congregational House, every Friday at 11 o'clock A. M.

#### Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 22, Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2, Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY.—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONGREGATIONAL SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 State Building, Boston. Applications should be sent to Rev. E. B. Palmer, Room 9, Congregational House, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 82. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1857. Chapel and reading-room, 257 Hanover St., Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 11 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 257 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

#### PASSING COMMENT ON THIS WEEK'S NEWS.

To be "a true witness" was the first endeavor of a Massachusetts church not far from Boston in entering upon a series of special meetings. The people set themselves right at the start, then looked chiefly among themselves for workers. The result was a new start on the part of a larger number of persons than the whole membership of the church. This was not the outcome of a few weeks of earnestness, but "the year past" had exerted its influence. The growth will not stop there, since thorough preparations for its continuance have been accomplished.

When a church which cannot get what it wants from its own denomination proposes to go into some other denomination in order to get more money from missionary organizations, it is likely to find unlooked-for disappointments. But in a case mentioned this week the only difficulty which so far appears is that of choosing between several denominations said to be bidding for it. Which will finally give the most? And for what?

To lose identity by union with another must be something of a sacrifice for a church as well as for an individual, but one in St. Paul is contemplating such action in the interest of the kingdom. Should the marriage

be consummated, may the blessings be multiplied and the burdens divided. All honor to its pastor, too, who has unselfishly stepped out of the way to leave the church free as to future action.

A Cambridge club has started right in aiming first at reaching its beneficiaries in a social way. Still better is the proof of the higher good which is found in the fact that often reform has led to conversion. The majority of the members have shown the influence of the club on their personal lives and but two have violated the pledge.

Nothing strengthens like overcoming. The Nebraska people who, by "a long pull, a strong pull and a pull all together," have succeeded in raising the amount needed to retain a valued pastor are likely to go on to fresh achievements—financial and spiritual.

The attitude in temperance shown at the Louisiana State meeting is indeed a change for that section. It is not easy for Northerners to appreciate the status of the drink question as it presents itself to our churches of the South.

We are glad to welcome back that ecclesiastical lamb in Minnesota which strayed into the Presbyterian fold, and trust that hereafter it will be content with home comforts.

Revival work with a Mormon background must be a vastly different thing from the same work in a Christian community, and infinitely more difficult.

No better stimulus to the religious life can be found than a genuine revival of missionary interest such as Minneapolis has recently been blessed with.

The one Japanese in Oakland not yet a Christian Endeavorer cannot have a very lively time "flocking all alone by himself."

Pastors who find individual work by their church members languishing would perhaps benefit by a Canada item.

Success to the proposed civic federation so sorely needed in Salt Lake City.

Friends who aided the Boston Swedish church so generously will be glad to read this week of its condition.

#### Of Special Note.

Good work against cigarettes by a woman pastor in Wisconsin.

Heartening results of faithful Sunday school work in Missouri.

Institutional work in extended application in Cleveland.

A Chinese celebration in western Massachusetts.

An infant institutional church on the Iron Range.

Dartmouth College evangelistic efforts. Joys at dedications all around.

#### A CITY MEETING HOUSE DEDICATED.

When the second meeting house of the Calvinistic Church, Fitchburg, Mass., had rounded out a strong half-century of service, plans for its successor were made, and a little over a year has wrought changes on the church lot such as to affect the appearance of the whole neighborhood. The new edifice stands on the original site occupied by this organization during its life of about ninety years.

If "a house of worship is an index of the character of the church that owns it," as a speaker at the services stated, one can view the Calvinistic meeting house with pleasure and satisfaction. It stands conspicuously on a corner lot, with a triple arched entrance on the main street, the frontage along this side being eighty feet, and on the other ninety. The building is of stone, Romanesque in architecture, and contains on each side six windows, a number of them memorials. A great rose window, twenty feet in diameter, is placed in the front side. It contains a figure of the angel of the resurrection in the center, surrounded by other angels—the spirits of praise. The towers of the building

are handsome additions, one being 158 feet high, containing a clock and bell and being visible from a long distance on all sides.

The auditorium is finished in birch except the choir gallery and pulpit, which are of mahogany. The circular pews, upon an inclined floor, have a capacity of 600, and a gallery accommodates 200. The frescoed ceiling and odd-shaped roof and arches are brilliantly illumined by electric lights. The basement is finished in cypress. The chapel stands, as formerly, in the rear of the meeting house, and is connected with it conveniently. Social and class rooms are on the upper floor, and the pastor's study is in the main tower.

The exercises for dedicating the new property were held in the afternoon and evening of Feb. 10 before a large congregation. A preliminary recital on the organ purchased ten years ago displayed its present good condition, and then reports of committees reviewed the construction of the building. Within the church alone about \$50,000 were



THE NEW CALVINISTIC EDIFICE, FITCHBURG.

raised. The total cost of the structure was \$70,000. Addresses by two former pastors, Prof. H. M. Tyler and Rev. Dr. S. L. Blake, were full of interest, and the evening sermon was preached by Dr. Alexander McKenzie from the text: "At the door of the temple which is called Beautiful." A responsive service of dedication followed, led by the pastor, Rev. G. R. Hewitt, who also offered the prayer. Choice choral selections were rendered during the services.

A neat program of the occasion includes pictures of the former and present edifice, a historical statement of the church, acknowledgments of appreciation and thanks to the workmen, besides lists of officers and former pastors in the church.

#### A NEW HAMPSHIRE CELEBRATION.

The sunny winter day, the tasteful decorations of evergreen, flowers and potted plants, and the appropriate and delightful services made the celebration of the 125th anniversary of the Warner church, Feb. 5, an occasion long to be remembered. The welcome was happily given by the pastor, Rev. A. H. Ames. Social festivities followed at the tables bountifully spread by the ladies. The principal historical address was given by Rev. H. S. Huntington, the only living pastor of the first century of

the church's existence. He was followed by Miss A. B. Harris's valuable paper on the sterling character of the early deacons and prominent members of the church. Other notable papers were read of historic interest. A log church edifice first sheltered the gathered worshipers, which was later superseded by a frame structure. Since formation 641 persons have been added to the church, which at the end of its first century enrolled 107. The present membership is 100. The oldest continuous member is Mrs. L. K. Davis, a granddaughter of the first pastor, Rev. William Kelley. Twenty ministers have served as pastors. The Sunday school was one of the first organized in the State, and for the last 25 years has had an average membership of 80. At present the home department numbers 115, and the two grades of the C. E. Society nearly 100. The communion season which closed the afternoon service was one of the most pleasant and helpful features. In the evening brief addresses were made by Rev. W. E. Renshaw, Rev. A. T. Ferguson, former pastors, and Rev. A. T. Hillman. An original poem by Mrs. A. G. Bennett was also read, followed by interesting letters from friends who were unable to be present. Pleasant mention was made of those who in times past had generously aided the church in its need, and tender allusion to the recent death of the pastor's wife.

#### THE TORONTO DISTRICT ASSOCIATION.

The regular quarterly gathering was held successfully in Toronto, Feb. 9. The devotional hour was conducted by Rev. Hugh Bentley. The reports of the churches were more than usually encouraging. Rev. C. A. Wookey of Mandeville, Jamaica, followed with a capital address on Educational Work in the West Indies, where the Congregationalists, though few in number, stand in the front ranks of all progressive movements. Mr. J. C. Copp then addressed the association on Sunday Observance, urging strongly for Toronto the present maintenance of the day of rest, and declaring that if it were once lost by the introduction of Sunday street cars it could never be restored. In the evening Mr. E. L. Yeigh, the president, delivered an appropriate inaugural address. Rev. A. F. McGregor gave an earnest and much needed address on the claims of the Home Missionary Society, of which he is the efficient secretary, and Rev. J. K. Unsworth spoke ably on Good Citizenship. The presence of these two brethren, with Mr. Wookey, contributed greatly to the interest of the association.

#### THEOLOGICAL SEMINARIES. Bangor.

The public semi-annual meeting of the Students' Association has been postponed for the present on account of the revival meetings in the city.—E. H. Newcomb, '97, delivered an address on Abraham Lincoln at Ware, Mass., Feb. 12.—Professor Denio presented R. E. Gleason, C. P. Emery and W. F. Slade, of the Junior Class, copies of Driver's Commentary on Deuteronomy as a reward for high standing in a recent test in Hebrew.

#### Hartford.

Mr. H. E. Krehbiel gave an interesting lecture last Saturday on American Folk Songs. Mrs. Krehbiel assisted with songs.—The Junior Class has begun the course in Biblical dogmatics under Professor Beardslee.—The mission study class has finished its study of the lives of some of the great missionaries, and now will study different fields in which the American Board carries on its work.

#### Yale.

Papers were read before the Biblical Club last week on Haggadic Stories.—The subject in the course by Prof. D. G. Brinton of the University of Pennsylvania was Primitive Religious Expression; in the Object.—The Senior address before the school was by C. C. Merrill on a Plea for the Right Kind of Revivals.—The preacher before the class was E. H. Bronson.

#### Oberlin.

The seminary was addressed last week by Rev. G. A. Burgess, D. D., of Toledo on A Minister's Christian Experience the Measure of His Usefulness.—President Fairchild's work with his class in systematic theology was interrupted by the sad death of his daughter, but with characteristic self-possession he resumes it again.—During the present week Rev. Nehemiah Boynton, D. D., of Detroit lectures to the seminary upon Extemporaneous Preaching.—Booker T. Washington gave a lecture Tuesday evening.



## CLUBS.

R. I.—The Providence Club discussed the Institutional Church at its meeting, Feb. 8. Dr. Alexander McKenzie of Cambridge was an unexpected, but welcome, guest, and in his happy greeting, previous to his appointment to address Brown University students, compensated in a way for the necessary absence of Rev. C. L. Thompson, D. D., of New York, who was to give the chief address. Hon. Frederic Fuller, president of the Y. M. C. A., spoke on the institutional work of the association. Hon. Rathbone Gardner spoke in the happiest way of institutional ideas illustrated by practical attempts. Hon. T. B. Stockwell and Rev. F. B. Pullan were called upon to round out the program of one of the stirring meetings of the club.

## NEW ENGLAND.

## Boston.

[For other Boston news see page 238.]

Central. Mr. Henry Rivoire was ordained as an evangelist in the chapel, Feb. 9. He is a Waldensian by birth, and studied at the Methodist Theological Seminary in Florence, Italy, before coming to this country. He is also a graduate of the theological department of Boston University and has been conducting mission services for some time in French and English in this city. He passed an excellent examination. The ordaining prayer was offered by Rev. E. L. Clark, D. D., and the combined charge to the pastor and right hand of fellowship were given by Rev. Joshua Colt. The annual public meeting of the New England Sabbath Protective League was held in this church last Sunday afternoon. Rev. Reuben Thomas, D. D., presided. The report of Rev. M. D. Kneeland, D. D., secretary of the league, summarized its work for the year. An indication of the wisdom with which it has been prosecuted is found in the fact that every movement which has been made with the object of stopping certain abuses or to enact certain reforms has been successful.

Old South. Last Sunday the pulpit was occupied by Rev. Dr. N. H. Whittlesey, who spoke in the morning of the National Council's Ministerial Relief Fund, of which he is secretary. A generous collection for this fund was taken, amounting to \$975. Dr. Whittlesey also preached the evening sermon.

Swedish. Recent times have been encouraging in the church. The members have been more devoted to the work than for a long time, and the unconverted begin to feel the power of the Holy Spirit. Some of them have already given themselves to Christ. It is testified that this spiritual quickening is also a result of the meetings conducted by Mr. Moody. Rev. Peter Vincentius is pastor.

BRIGHTON.—Dr. A. A. Berle has prepared a series of Sunday evening discourses on the great arguments for Christianity, presenting discussions of defenders and adversaries of the faith. The Bible school has chosen a superintendent who, like his predecessor and his assistant, has always been an attendant and member of the church.

## Massachusetts.

CAMBRIDGE.—Wood Memorial held special services during the month of January. Members were quickened spiritually and about 20 persons gave their hearts to Christ. During the Week of Prayer a half-hour social gathering for mutual acquaintance resulted in an increased attendance and greater interest, and in no way interfered with the spiritual part of the service. Rev. I. W. Sneath is pastor.—Hope has carried on a class of temperance work for men under the name Hope Social Club since the spring of 1895, which aims directly at aiding men who are addicted to the drink habit. It provides a social evening, which has aroused good interest and has drawn 52 men into membership. At the monthly open meeting ladies attend, and music and an entertainment are furnished. In January an oyster supper was successfully held. The club is undenominational, and social rather than religious.

EVERETT.—Courtland Street. The spiritual condition was never so good as at the present time. At the close of a recent Sunday evening service, at the request of the pastor, Rev. R. H. McGown, a number of persons came forward with a prayer for a better preparation for Christian service. The finances of the church are in a healthful state.

MEDFORD.—Union. Beginning with the Week of Prayer meetings were held for five weeks. At three of them Rev. George Stuart of Tennessee spoke and his earnest appeals were helpful. But with this exception the workers were found within the church. Over 70 persons have confessed a purpose to live new lives. The membership of the church is less than 60. The church has been laboring ear-

nestly during the year past to be "a true witness" for Christ in the field which lies about it. This spirit has led to the reorganization of the church on the basis of the Council's Manual and that of the C. E. Society on the Model Constitution, the organization of the Young Men's Christian League and of the Woman's Christian League and of the primary department of the Sunday school. The church has also undertaken to bear its own financial burdens, and has thus more than doubled its regular contributions and increased its benevolences largely. Rev. Isaac Pierson is pastor.

SAXONVILLE.—We erred last week in chronicling the dismissal of Rev. G. A. Brock, who has been pastor here since his ordination, in 1891, and continues as such. His church of over 150 members is active and courageous in support of his leadership.

TAUNTON.—Union. Rev. E. H. Chandler has accepted his call to Wellesley. During the nearly five years of his pastorate in this city he has accomplished an excellent work and has identified himself with all progressive movements for the welfare of the community. It is with regret that the church and town learned of his intention to depart.—A series of Sunday evening union services has begun in the theater in which all the Protestant denominations in town participate. The movement starts off wonderfully well.

WORCESTER.—At the Ministers' Meeting last week Rev. I. L. Willcox gave a review of Dr. Watson's *The Mind of the Master*. A resolution was passed urging the pastors to request that their Sunday notices should not be published in the Sunday papers.—Old South. A deep religious interest pervades the church and more than 50 persons have recently begun the Christian life.—Union worshipped in the auditorium of its new building last Sunday for the first time. At its morning service it took up a thank offering for the A. B. C. F. M. amounting to \$1,667. This makes over \$5,100 the church has given to foreign missions in less than a year. It has had pledges to pay also the past year toward the new edifice.

SPENCER.—The Men's League recently gave a banquet to a large number of gentlemen friends, and greater interest was awakened in connection with the organization. The league has been helpful in increasing the attendance at church, so that the seating capacity is often taxed to its utmost. In the future the league will undertake more social features, with discussions on the practical questions and occasional lectures.

SOUTHBRIDGE.—Union. The past year has been prosperous, and its close finds the parish out of debt. The population is fluctuating, and although about 200 fewer persons are connected with the parish than at the commencement of the present pastorate over 15 years ago, still an encouraging fact is that the resident membership is somewhat larger than at that time. Six were added last year, three on confession. Benevolences were \$205. All departments are prosperous. Rev. Silvanus Hayward has been pastor for 16 years.

SPRINGFIELD.—North. The pastor, Rev. F. B. Makepeace, has arranged a series of Thursday evening preaching services, among the speakers being Rev. Arthur Titcomb, Rev. Dr. F. L. Robbins, formerly of Philadelphia, and Rev. W. T. Hutchins. Mr. Makepeace began last Sunday a series of discourses on *Three Great American Characters*—Lincoln, Washington and Mary Lyon.—Park recently took a collection for the benefit of the city rescue mission amounting to \$50. Rev. K. H. Kazanjian, an Armenian who escaped from Aintab, Turkey, while the Turks were burning his church, spoke at the church recently. He has also told of his work among his persecuted brethren, at South, Hope and Emmanuel Churches.—First. A new feature was introduced last Sunday evening, when the solo cornetist of the Philharmonic Orchestra assisted the choir. Rev. F. L. Goodspeed's subject was, *The Heart of God Unveiled*.—St. John's. Rev. J. W. Tolliver, the pastor, who has been seriously ill with scarlet fever, was able to preach to his people last Sunday.—The pupils of the Chinese Sunday school entertained their teachers, past and present, at the Y. M. C. A. building recently. The affair was arranged by the Chinamen alone, as a surprise. The best orchestra in the city was engaged and a caterer served the supper, the tables being set for 65 persons. The floral decorations and the entertainment were specially pleasing. After exercises by the scholars themselves, Rev. Harlan P. Beach, for several years a missionary in China, and Rev. F. B. Makepeace spoke. The school now has about 20 pupils, most of whom are laundrymen.

CONWAY has held a successful series of evangelistic services in the Town Hall with Rev. J. B. Jordan assisting. On some evenings the hall was filled. A number of persons acknowledged Christ for the first time. The churches were stimulated

also and Mr. Jordan was here long enough to set them at work with courage. Last week about 40 young people from 14 to 25 years old met at the parsonage and organized a "Second Society of Christian Endeavor," with 20 active and several associate members. Others will join. The work will be along the same lines as in the older society. The new society will meet on Sunday evening with the older, but will also hold each week a meeting of its own on Tuesday evening. Rev. E. F. Hunt is pastor.

PITTSFIELD.—First. The benevolences last year amounted to \$5,650 and home expenses \$9,650. Twenty additions were received, making a present total of 526. The average S. S. attendance is 320 out of an enrollment of 515. In legacies the church received over \$3,400.

## Maine.

BANGOR.—Evangelist H. L. Gale is holding meetings at City Hall, which are largely attended, and the interest is constantly increasing. The hall is filled at every service, and many testimonies and requests for prayer are heard. Miss Rice's singing is a valuable aid, as is also the chorus.—Central. Rev. J. S. Penman, the pastor, has just preached an earnest sermon on the arbitration treaty, and at the close of the service the church, by a rising vote, passed a resolution asking Congress for ratification, and, with the signatures of pastor and officers, it was forwarded to Hon. Eugene Hale.

LITTLE DEER ISLE.—The edifice which Rev. Charles Whittier has been largely instrumental in erecting was dedicated Feb. 4. A sermon was preached by Rev. J. S. Richards. The women of the parish served a free dinner to the large number in attendance. The debt of \$150 was lessened by \$54.

AUGUSTA.—A novel Sunday evening service is tried by inviting prominent laymen to speak on special subjects on which they are well qualified to instruct.

The East Sumner Congregational and Baptist churches have the help of Rev. and Mrs. G. S. Boynton in evangelistic meetings.—Additions of 21 members at Houlton were welcome and encouraging.—Several business men in Bluehill are among the number who have expressed a desire to live Christian lives as a result of meetings.

## New Hampshire.

ANTRIM CENTER, beginning its work as an organization in 1893 with 51 members, has increased its membership 60 per cent. in three years. Rev. Dr. A. H. Quint was moderator at its formation and always remained loyal to it. The church is over four miles distant from any other of its order, and its members are working heroically to erect a suitable building in place of the rented hall now used. The house will be of field stone and will cost \$4,500. Half this amount is looked for outside of the church, and already nearly all the rest is in sight. Rev. L. W. Morey is acting pastor.

PITTSFIELD.—A recent meeting of the society for the consideration of the resignation of Rev. Samuel Bell resulted in the choice of a committee to urge him to withdraw his letter. The efforts however, were unavailing, as the pastor felt there was such need of rest and change as to make his going at the end of March imperative. The pastoral relations of the past six years have been pleasant and happy.

CONCORD.—First. In view of the resignation of Rev. F. D. Ayer, D. D., to take effect at the close of the 30th year of his pastorate, the Ministers' Conference, comprising all the ministers of Concord, passed complimentary resolutions at a late meeting to bear witness and put on record their high appreciation of his character and services as a minister, as a citizen, as a man and as a helpful friend.

HANOVER.—At three o'clock Sunday afternoons the Y. M. C. A. of the college holds meetings in the southern part of the town for the purpose of reaching a class who for various reasons are not regular church-goers. The movement began with a few conversions during the Week of Prayer.

MANCHESTER.—Franklin Street. Notwithstanding the increased expenses for improvements on the meeting house and parsonage, all bills are paid and a balance of \$446 remains. A special collection is taken every two months for one of the six missionary societies.

One hundred and twenty-two new books have lately been added to the Sunday school library in Hampstead.—Meriden has recently realized money on notes, and only \$900 more are needed to insure a new building.—Donation parties at Hebron and Campton left with the respective pastors substantial tokens of good will and esteem.

## Vermont.

WEST BRATTLEBORO.—The annual report shows a church membership of 185, an S. S. membership

of 149, a total C. E. membership of 83 and a King's Daughters and Sons membership of 50. The benevolent donations amounted to \$1,464 and the home expenditures to \$1,325. Legacies were paid amounting to \$8,000.

**NEWFANE.**—Rev. Smith Norton has been assisted in a series of evangelistic meetings by Rev. F. V. D. Garretson. The afternoon meetings were specially well attended and profitable.

**BRATTLEBORO.**—The C. E. Society has just been reorganized. The pastor being absent on a vacation, Prof. H. M. Tyler preached recently.

All but 10 of the entire membership of 78 in Jamaica responded at the reunion.—Union meetings in Putney since the Week of Prayer have been marked by spiritual interest.

#### Connecticut.

**HARTFORD.**—First had last year a net gain of 20, all but one on confession. The present membership is 638. The societies are all in a flourishing condition. Rev. Dr. C. M. Lamson is pastor.—*Asylum Hill.* The home department, started last spring, now numbers over 200 members.—*Pearl Street.* The recent reception tendered by the pupils of the Chinese Sunday school to their teachers was attended by over 80, including teachers and friends. Recitations and songs were part of the program by the Chinese.

**NEW HAVEN.**—The Branch of the Woman's Board meeting in Center Church chapel, Feb. 9, was addressed by Dr. Mary A. Holbrook, formerly of China and Japan.—*United.* Last Sunday evening the Men's Club service was addressed by Dr. G. A. Gordon on Principles of the Puritan Faith.

**WILLIMANTIC.** has 331 members, 22 new members being received last year. The S. S. membership is 254. A feature of the annual meeting was a paper, giving in detail the historical facts relating to the organization of the church and the erection of the present house of worship.

**NORWALK.**—The meeting house took fire from an overheated flue about midnight last Friday night, and before the flames could be extinguished about \$2,000 damage was done. Had it not been for the snow the conflagration would probably have been much more extensive.

**PLAINVILLE,** after two years of free pews, has found that system unsatisfactory financially. At the annual meeting it was unanimously voted to return to the old plan of auctioning off the seats.

**Naugatuck** gave nearly \$1,500 in benevolences last year.—The average S. S. attendance at South Church, New Britain, for January was 703.—*First Church, Derby,* has organized new committees on strangers and visitation.—*Bloomfield* is holding special services with Rev. I. N. Earle.—At a recent reception to Rev. C. C. Redgrave and bride at Morris, choice gifts included two easy-chairs from the pastor's class of young men.—The chapel at Oakville has added 300 new books to its library.—Twenty-eight boys and girls were given Bibles at Union Church, Rockville, Jan. 31.—The prayer meetings at Somers have outgrown the chapel.

#### MIDDLE STATES.

##### New York.

**NIAGARA FALLS,** under its new leader, Rev. W. E. Dudley, formerly of South Natick, looks forward to renewed prosperity, and, situated in a rapidly growing center, is destined to become a stronghold of the denomination. Mr. Dudley is a young man of energy, and meets with a hearty welcome from a united people. The church gave a reception to the pastor and his wife, Feb. 12. In spite of bad weather nearly 500 persons attended the prettily decorated rooms to meet the new pastor and his wife. An address of welcome was given by Rev. John Bacon of the Presbyterian church, and the pastor responded for himself and family. All the pastors of the city were present to extend a cordial greeting, and an enjoyable evening was spent. The new work has already shown its effects in the size of the congregations, fully 700 persons being present on a recent Sunday.

**OWEGO.**—On a recent Friday evening a reception was tendered Rev. and Mrs. C. M. Bartholomew in honor of their 20th wedding anniversary. The church parlors and three front rooms were artistically decorated with evergreens, in the center of a great bank being suggestive dates. After the reception and a short musical program refreshments were served. At their home the pastor and his wife received many useful and beautiful gifts.

**BROOKLYN—Plymouth.** Dr. Lyman Abbott is approaching the close of his series of lectures on The Bible as Literature. So much interest has been aroused that he proposes to extend the course by five subjects: The Bible as Literature, in an analysis of results from the present course, The

Message of Israel, Spiritual Contents of the Bible, Spiritual History of the Bible and The Bible and the Christ.

**BANGOR AND BRANDON** are both under the care of Rev. R. E. Andrews, who now enters his third year. The latter has doubled its membership during his pastorate. The house was painted, carpeted and furnished with a bell in 1896. The former has also been recarpeted recently, and a pleasant prayer meeting room has been fitted up in the basement.

**COPENHAGEN.**—This church is much bereaved in the death of its pastor, Rev. J. K. Griffith, on the 8th. He was a quiet man, but of unusually acute intellect and large information. His pastorate had been specially successful. His funeral was held on the 10th. His wife died some years ago. Three children are left.

**ITHACA.**—*First.* On the last communion Sunday 12 persons were received to membership, five on confession. In 1896 \$744 were given to benevolences, and the total outlay was \$6,448. The King's Daughters rent one pew, which is free to those not able to own one.

**BINGHAMTON.**—*First.* Rev. G. H. Filian, pastor of the largest Protestant church in Armenia, gave an interesting address in the First Church on the evening of Feb. 7 upon the situation in Armenia, illustrating his lecture by a map.

**OLEAN,** Rev. J. H. McKee, pastor, has enjoyed a real quickening under the labors of Rev. H. E. Gurney, who has now begun work at Grand Island.

#### THE SOUTH.

##### Georgia.

**ATLANTA.**—*First.* At the February communion, as a result of recent evangelistic effort, 33 united with the church, 17 of them men. The honor of the fifth life membership from this church in the A. M. A. falls upon a woman. The women have recently provided for new heaters in the church. The *Parish Visitor*, the monthly organ, is increasing in usefulness in its second year.

**SAVANNAH.**—*First.* Rev. L. B. Maxwell, the pastor, who is also superintendent of S. S. work among the colored people, is afforded much help by an assistant pastor, Mr. T. G. Hazel.

#### THE INTERIOR.

##### Ohio.

**CLEVELAND.**—*Mt. Zion* is united and enthusiastically under the wise and earnestly spiritual leadership of Rev. J. H. Moorland, who has been pastor since last October, and was installed by council Feb. 9. Special meetings had been held the previous five weeks, with a great deepening of the religious life, the reclaiming of neglectful ones and a good number of conversions, largely among heads of families. Mr. Moorland was for two years a Y. M. C. A. secretary in Washington, D. C., and for three years pastor of Howard Chapel in Nashville, Tenn. The examination was in the highest degree satisfactory, and the churches and ministers of the city welcome the new pastor with great cordiality.—*Denton Avenue Mission* held a week of special services, in which the pastor, Rev. Rufus Apthorp, was assisted by Evangelist Charles Frew. Members of the city missionary committee in special charge of the mission also assisted every evening. There was excellent attendance and interest. The mission has begun to hold morning as well as evening services on Sunday.—*The February Ministers' Meeting* was addressed by Rev. James Brand, D. D., and Rev. J. E. Moorland upon Present Day Preaching.—*Pilgrim* had 402 members seated at tables for its annual banquet, Feb. 11. After-dinner speaking followed, with a history of the year, roll-call by years, and letters from the church missionaries and former pastors and absent members. Special messages were adopted by vote to be sent to the aged and sick. During the year 116 new members were received. The total membership is now 726. The C. E. Society reported 800 calls; visitation committee, 1,200; pastoral force, 1,150. For home expenses \$27,345 were paid, including \$14,000 on the new building. Benevolences were \$5,533. The S. S. enrollment is 1,226, and three C. E. Societies have 246 members. Institute work shows steady growth. The reading-room attendance was 7,157, the library issued 6,410 books, and the kindergarten average daily attendance was 44. Institute classes enroll 400 members in Bible study, French, German, penmanship, fine arts, municipal affairs, travel, piano and gymnasium, the largest single class being the Bible class taught by Professor King of Oberlin, which has 99 members.

##### Illinois.

**SANDOVAL** has dedicated its new and beautiful house of worship. The church has been wonderfully blessed during the past few years. It has more than doubled its membership and greatly widened its influence in the community and the

region around. A larger house was a necessity. Rev. R. W. Purdue and Pres. F. B. Hines assisted the pastor, Rev. F. V. Moslander, morning and evening. About \$1,400 indebtedness was promptly paid. Much credit is due the faithful pastor, who has labored unceasingly in all lines of work.

**AUSTIN.**—*First.* Rev. Thomas Westerdale, D. D., pastor, had many reports at its annual meeting, all of which told of prosperity. They showed 35 accessions, 12 on confession, a present membership of 181, with a net gain of 28; S. S. membership 259, a gain of 44. During the year \$2,000 were raised for home expenses, \$415 for benevolence and \$1,700 for the church debt, making a total of \$4,115.

**QUINCY.**—*First.* Last year 28 accessions were received, making the membership at present 460. The S. S. roll contains 468 names. Last year \$5,600 were given for benevolences, \$5,225 for expenses and \$10,000 for church improvements. Rev. S. H. Dana, D. D., is pastor.

Gridley has been much strengthened and refreshed by a fortnight's special services, conducted by Evangelist J. D. Wyckoff.—Rev. W. H. Chandler has assisted at Summer Hill in protracted meetings. There were some conversions, but the great blessing came to the church itself in its spiritual uplift.

#### Indiana.

**INDIANAPOLIS.**—The State Executive Committee met here Feb. 2 to consider the schedule of missionary appropriations for the coming year. Despite the severe stringency of the times, the churches in most cases have loyally met the severe reduction which has been made necessary in the appropriations. In most cases a reduction of 20 per cent. was made. Gas City, a new enterprise, was put upon the list and a small grant allowed. A grateful sense of appreciation for the valuable and generous assistance which the National C. H. M. S. has rendered in the work of planting churches was manifest, and great sympathy for the present burdened condition of its treasury.—*Union.* Protracted meetings are being held, Rev. O. D. Fisher being assisted by the Congregational pastors.—*North-east.* Special revival meetings are in progress. Rev. George K. Miller is pastor. A number have entered upon a new life.

**KOKOMO.**—The union revival meetings, assisted by Rev. B. Fay Mills, have grown to large proportions. The second Sunday the meeting houses were full in the morning, and at the Opera House, which was packed largely with unconverted persons, Mr. Mills gave an address of great power, and 100 rose for prayers. In the afternoon meeting about 400 people pledged themselves to a better life. At night Mr. Mills preached to 2,000 men, and Rev. R. J. Smith, the Congregational pastor, preached at the Christian Church, where standing room was limited. One week day the business houses throughout the city closed in the afternoon. As many as 700 persons have remained for the inquiry meetings. The work is reaching the non-church-going classes. Mr. Mills is aided by a large choir.

**ANDERSON.**—The annual meeting was held recently, and disclosed a hopeful condition of affairs. During the year \$1,800 have been raised for all purposes, of which the Ladies' Society contributed \$300. The benevolences were \$210. E. J. Buffington, Esq., one of the trustees, has actively assisted in the formation of a Y. M. C. A., which is a great need here. He has been elected president. The church had 11 additions and the Sunday school has four new classes. Dr. A. H. Ball is pastor.

#### Michigan.

**DETROIT.**—The ministers of the city and vicinity at their latest monthly meeting discussed The Midweek Meeting. Rev. M. H. Wallace introduced the subject briefly and was followed by all present. Supper was served at 6.30 P. M., and a pleasant social hour was had.—*Canfield Avenue.* Dr. Nehemiah Boynton of First Church has just closed a successful series of mission meetings with this church, which has been greatly stirred to better work. Some persons have decided to begin the Christian life.—*People's.* The auditorium is crowded every Sunday evening to its utmost capacity. It holds over 1,500. As a result of two weeks' meetings, conducted by the pastor, Rev. Morgan Wood, over 100 persons have professed the Christian life. Governor Pingree has just appointed Mr. Wood a commissioner on the State Board of Charities.—*Mount Hope.* This church has a committee at work considering the question of building a new edifice at the present or some other location.

**LITCHFIELD,** Rev. C. K. Stockwell, pastor, has just closed a series of revival meetings in which several persons professed conversion. He was assisted by Rev. T. C. Jones. At the close of 1896 22 members of the Sunday school were given gold



stars, which indicate that the wearers have been present every Sunday for four years unless prevented by sickness. The Senior and Junior C. E. Societies are doing good work, as are also the other organizations.

**BELDING** is being moved in a remarkable way and as never before. The awakening began with union prayer meetings during the Week of Prayer and the work has increased in intensity ever since. The church auditoriums cannot hold the congregations and even the Opera House is too small. A large number of persons have decided to lead a Christian life.

**LANSING.**—*Pilgrim.* The pastor, Rev. E. B. Allen, is conducting a series of special mission services with good success. Last week 28 new members were received, 18 on confession.

#### Wisconsin.

**EAU CLAIRE.**—*First.* A Christian League has been formed by the pastor, Rev. T. C. Hunt. It sometimes takes charge of a service and has been specially instrumental in increasing the Sunday evening attendance.—*Second,* Rev. D. R. Anderson, pastor, has recovered from his sprain of last September enough to be able to walk about without crutches. He is busy among his parishioners. The home department of the Sunday school now numbers 100.

**NEW LONDON** celebrated its 40th anniversary, Feb. 9. Several former pastors were present and also Rev. F. B. Doe, who was missionary superintendent when the church was young. Interesting historical addresses were given, and Pres. R. C. Flagg of Ripon College gave an inspiring address on the Functions of the Church. The church has recently received a legacy of \$8,000.

**LONE ROCK.**—Through the efforts of the pastor, Mrs. H. E. Williams, an ordinance has been passed by the board prohibiting the sale and gift of cigarettes within the village limits. The church has begun a systematic offering for each of the benevolent societies. A choir of 35 children has been organized.

**POLLER.**—As a result of special meetings, conducted by Rev. C. A. Wight, 16 persons made a public profession and eight were baptized. A "Church of the Covenant" with 14 members was organized.

**DAVIS CORNERS,** though pastorless, has recently held special revival meetings, led by outside workers. Great interest has been awakened and many were converted.

After a three weeks' series of evangelistic meetings in Manning 19 members were received into the church.—Meetings are begun at Camp Creek with crowded houses.

#### THE WEST.

##### Missouri.

**PIERCE CITY.**—For several years this Sunday school has had thorough and careful training. A home department, now numbering 70, has been sustained for four years with great interest and profit. Quarterly written reviews with grades and honors have been held. For some months a deepening spiritual interest has been manifest. The church has been burdened especially for the young. This has culminated in a gracious revival. Evangelist R. L. Layfield is assisting the pastor in meetings, in which other churches have shared. Whole S. S. classes have confessed Christ. Most of the associate C. E. members have become active Christians. Nearly all the youth of the congregation, numbering about 100, have entered upon a new life.

**CARTHAGE.**—*First.* The 200 persons attending the annual supper were surprised to find the building newly lighted by electricity. The first anniversary of the coming of Rev. A. J. Van Wagner as celebrated at this time.

##### Iowa.

**GAZA.**—Seven months of missionary service by Rev. and Mrs. J. K. Nutting have resulted in a membership of over 30 and a pretty little church building, costing \$700. The organization was completed and recognized by council Feb. 5. This is the only church in the community.

**BUFFALO CENTER.**—During the nine months of Rev. N. L. Packard's pastorate the membership has grown from 15 to more than 60, old debts have been paid, a bell has been secured and the congregations have increased fourfold.

**MADISON COUNTY.**—*First.* The recent ingathering into this little country church of 16 persons on confession followed a series of meetings in which Rev. Joseph Steele, Jr., assisted the pastor, Rev. E. J. B. Salter.

**HOPE.**—This new church of 37 members was developed from an out-station appointment by the

pastor at Exira, Rev. H. L. Wiasler. It was recognized by council Feb. 2.

**DES MOINES.**—*Pilgrim.* A parsonage is in prospect. The people celebrated recently the fifth anniversary of the coming of their pastor, Rev. Clinton Douglass.

**CASTANA** rejoices in freedom from debt. The parsonage loan has been paid. This thriving plant is ten years old. Rev. F. C. Lewis is pastor.

**OTTUMWA.**—*First,* Rev. L. F. Berry, pastor, reports a membership of 309. The benevolences for 1896 were \$271 and the total expenditures \$3,592.

**ATLANTIC.**—Rev. E. S. Hill, D. D., has ministered here for more than 30 years. In 1896 the additions to membership numbered 43.

Seven years since there was only one Congregational church in a valley 90 miles in extent. Now there are six. These have developed from Sunday schools and have been aided by the State H. M. S. Many of the Iowa churches are holding revival services conducted by neighboring pastors. Through this kind of exchange good results have been obtained.

The church at Rodney received 13 members during 1896, eight of them in December.—At Sheldon 74 persons united last year, 67 on confession. The benevolences were \$223.

#### Minnesota.

**ST. PAUL.**—*Plymouth* is facing the problem arising from its location. Originally it accommodated all portions of the city. With the increase of population and the forming of new organizations, Park Church in particular, the constituency of Plymouth has been diverted to these. The pastor has resigned and will close work in a few months that the church may be left untrammelled. Various plans are suggested, such as union with People's Church, Dr. S. G. Smith, pastor, or with Park, Dr. E. P. Ingersoll, pastor. Other plans considered would keep the historic name of Plymouth.

**BIWABIK.**—Owing to financial stringency and the closing of some of the mines, church work has been interrupted. A pastor has just been secured. The church owns a building, formerly used as a theater, which has been fitted up as a reading room with auditorium, and plans are formed to develop institutional work on a small scale. Rev. C. B. Fellows is serving as general missionary at Biwabik and other points on the Iron Range. Did H. M. funds allow, one or two greatly-needed men would be sent at once to the Range.

**MINNEAPOLIS.**—All the churches in the city united Feb. 7 in a grand missionary rally. In the evening

13 district meetings were held, and at every place there was a crowded house. Never in the history of this city has there been such a general and concerted action on behalf of missions, and already the fruits are beginning to appear in closer fellowship among the different denominations, a deeper sense of individual responsibility and greater seriousness in endeavoring to carry out Christ's last command.

**LAKE CITY.**—*Swedish* a few years ago, after having been under the care of the H. M. S., was attracted to the Presbyterians by the offer of help in paying for its church building. It has now refunded the money furnished by the Presbyterians and expressed a desire to return to the Congregational fold. Rev. E. A. Anderson of Winona has been called to the pastorate.

#### Nebraska.

**EXETER,** which has been among the most faithful and efficient churches in the State, has been so weakened by removals and losses in the community that only with great difficulty and sacrifice has it retained its pastor, Rev. C. H. Huestis. It was unwilling again to ask aid of the H. M. S. in its straitened condition, and yet was anxious to keep the pastor. For the year ending September, 1896, Mr. Huestis accepted half salary, with the understanding that he might use alternate Sundays for appointments elsewhere. No permanent appointment offered and the church resolved at the meeting last September to make a heroic effort to increase the pledges by \$100. Apparently this could not be done, but at the close of the service Feb. 7 the whole congregation stayed, talked up the matter with enthusiasm and pledged the balance. Heartily assistance to the pastor in other ways was promised. This successful effort has greatly strengthened the church.

**ATEN AND BLYVILLE,** in the northeastern part of the State, have developed slowly since Father Secombe began work in 1873 at the old town of Green Island, which was swept away by the great flood of 1881, when the meeting house, with all the other buildings in town, was carried down the Missouri. Aten, just across the river from Yankton, is the successor to Green Island, but is about four miles further up the river and on higher ground. This is to be the initial point of the Yankton and Norfolk Railroad, and it is expected that work will be resumed upon it in the spring. It is hoped that a church building can then be erected and that other workers will come to help. The Blyville church has united with that at Dolphin to be organized at Crofton, a point on the proposed

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ROYAL BAKING POWDER CO., NEW YORK.

railroad. Rev. W. T. Williams is pastor of this double field.

**OMAHA.**—*Plymouth.* It now appears as if financial matters were about to come to an issue. The holders of the mortgage have a suit pending for foreclosure. It has been long delayed and cannot wait much longer. As soon as there is a decree entered the property is to be sold without stay. An arrangement had been partly consummated to lift the indebtedness. The members of the society had pledged nearly \$3,000. The C. C. B. S. was asked for enough to make the balance agreed upon, but has not seen its way to give the needed assistance. The church has now about agreed that, unless it can secure some relief in the direction indicated, and thus adjust its indebtedness, it will entertain the suggestions of several other denominations which appear to be willing to take the property and the congregation and care for the debt.

**FAIRFIELD.**—During the Week of Prayer a strong interest was manifest which seemed to demand further special services, and as the meetings progressed for three weeks the interest deepened and widened. The church was much refreshed and strengthened, and a number expressed hope in Christ. At the communion service, Feb. 7, 15 persons united with the church, all on confession, seven of these being baptized. The house was filled for the service, and deep and tender feeling pervaded the assembly. Rev. B. O. Snow is pastor.

**LINCOLN.**—*First.* The Men's Club has wrought a marked change in the Sunday evening attendance, which at a recent service reached 400, the only extra attractions being a harp solo and a male quartet. While the club has furnished considerable money, the receipts from patrons have about equaled the expense. The pastor is encouraged to larger effort by the increased attendance. He is presenting interesting comments on the Lord's prayer.

**LONG PINE.**—The pastor, Rev. J. H. Andress, has been assisted in special meetings by Rev. J. F. Bacon of Neligh. The interest culminated in a delightful communion service, Feb. 7, when 12 persons united, all but one on confession. The members have been greatly helped and a spirit of harmony and fellowship between the different churches has been promoted.

**KEARNEY.** which has been pastorless for some time and much discouraged by losses and removals, has now united in a hearty and unanimous call to Rev. J. P. King of Bon Homme, S. D., and it is expected that he will accept.

#### North Dakota.

**VALLEY CITY.**—Eight accessions, with more to follow, growing congregations and efficient S. S. and C. E. departments are encouraging features. The pastor, Rev. William Gimblett, is planning some evangelistic services for the near future.

#### Wyoming.

**ROCK SPRINGS.**—During the six years' pastorate of Rev. H. N. Smith, who resigned in order to secure a change of climate, 138 persons were received to fellowship, while increased interest and zeal marked all departments. The resignation has been accepted with resolutions of regret.

#### Utah.

**SALT LAKE.**—By request of the union Ministers' Association nearly all the local pulpits rang out Jan. 31, with startling facts regarding law and crime in the city. Steps have been taken looking to the establishment of a civic federation or similar organization, which is greatly needed.—Dr. Munhall spoke Jan. 31 to a great crowd of men only in the Grand Opera House, and preached in the evening at the First Presbyterian.

**Park City.** Provo and Plymouth Church, Salt Lake, held special services following the Week of Prayer, each resident minister being assisted by a neighboring pastor. Rev. J. D. Nutting of the last named church has a helpful form of covenant for the use of those just entering the Christian life. He is also giving a series of sermons on the Life of Christ, with the help of the stereopticon.

#### PACIFIC COAST.

##### California.

**FERNDALE.**—The new pastor, Rev. G. H. Merrill, is greatly cheered by the large attendance, especially on Sunday evenings. Besides the two services in town he preaches alternate Sunday afternoons at Grant's and at Swanger, a promising new town six miles distant. At present without a church edifice, its first one is likely to be Congregational, as the people prefer that polity.

**PORTERVILLE.**—Rev. J. A. Milligan, the new minister, has among his workers two former pastors, the only ones the church has ever had, Rev. C. N. Flanders, who is now cultivating an orange grove,

and Rev. J. G. Eckles, whose family conduct the local paper. Mr. Flanders is also chorister.

**OLEANDER.**—A boys' club has been organized for gymnastics, singing and literary exercises, with amusement if time permits. On similar lines, with sewing added, the girls are to be cared for. Rev. Joseph Overton is pastor.

**SONOMA.**—A song service recently given by the choir to feeble-minded children at the State home, some six miles distant, was heartily appreciated.

**SANTA CRUZ.**—The Japanese C. E. Society connected with this church numbers 11, and includes all but one of that nationality in the city.

**SAN FRANCISCO.**—*Plymouth.* Mr. S. S. Smith has just been re-elected deacon, having served the church in that capacity for 34 years.

At the annual meeting, Pacific Grove, the treasurer's report showed current expenses paid with balance on hand.—The pastor at Lockeford finds a hektograph leaflet helpful.—A recent bazar at Clayton netted over \$100.

#### CANADA.

##### Ontario.

**BRANTFORD.**—*First.* The pastor, Rev. John Schofield, believes in "a work for every life, and life for every work," and to that end ascertains from his people just what of many duties indicated on a slip his individual parishioners will agree to do. Since last April 18 new members were received.

#### OTHER CHRISTIAN WORK.

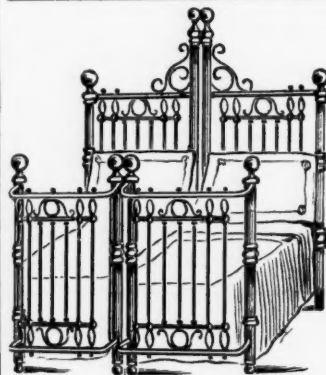
Friends of the Springfield School for Christian Workers had abundant reason for rejoicing last week in the formal opening of the women's hall, which furnishes excellent dormitory privileges for the young women students, who have hitherto been without such special accommodations. Local pastors participating in the exercises indicated their hearty sympathy with the school. An efficient board of woman managers has had much to do with helping on this forward movement.

For Weekly Register see page 251.

#### BIOGRAPHICAL.

##### REV. HENRY T. CHEEVER.

The striking personality of Mr. Cheever and his active participation in various reforms gave him unusual prominence in the denomination and in the city of Worcester, in which for the last 35 years he made his home. Born at Hallowell, Me., Feb. 6, 1814, he graduated at Bowdoin in 1834. After several years of travel he studied theology at Andover and Bangor, and was ordained at Lodi, N. J., in 1847. He held several other pastorates in the vicinity of New York, but since 1861 has resided in Worcester. He helped to found the Summer Street Church and was pastor of it for nine years. His years have been full of activity, for his wide interest in human life led him to champion many worthy causes. He wrote freely for the papers and published, also, several volumes, including the memoir of his brother, the late Dr. George B. Cheever. One of his four daughters is the wife of Pres. William J. Tucker, D. D.



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The pattern here shown is solid brass. We have them in tubular white iron with burnished brass trimmings, and in this form they cost next to nothing.

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General Catalogue for 1897. Square octavo, 256 pp., 300 illustrations. Sent to any address on receipt of five 2-cent stamps for postage.

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For spring. It is a trying season. If it finds your blood impure, impoverished, weak and thin, you will be tired, dull, languid and an easy victim of disease. Do not wait till these troubles overtake you. Build up your system at once with Hood's Sarsaparilla. This medicine will fit you

## For Spring

It will make your blood rich, pure and nourishing; cure that tired, nervous feeling, enable you to sleep, give you a good appetite. Thousands have been saved from or cured of disease and thousands are kept in good health today by Hood's Sarsaparilla. It will do as much for you. It is of the utmost importance that you

## Take

Care of your health now. Do not allow your blood to remain in that impure condition in which the winter months are sure to leave it. Take a thorough course of Hood's Sarsaparilla and expel those impurities. It thoroughly eradicates the dangerous poisons with which the blood is loaded. It invigorates the system and builds up and sustains all the organs by feeding them upon pure, rich blood.

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As we now build them they are not separate beds, but strictly halves of one bed. The general design is carried across from one bed to the other. The beds themselves may be 3 feet in width, and this will make the pair occupy no more floor space than a generous single bedstead.



THE BUSINESS OUTLOOK.

The feature of the past week in the world of trade was the dissolution of the steel rail pool and the drop in the price of rails to \$17 to \$18 per ton, the lowest on record. The pool comprised all the great makers of steel rails in the country, and, unless some new agreement is patched up, a very interesting war may be fought between the former members of the pool.

There is considerable doubt expressed in some quarters, however, as to the genuineness of the breaking up of the pool, some claiming that the whole affair is but a movement to dispose of large quantities of rails at prices which must naturally be attractive to the purchaser. Some very large orders have been placed, and already there are reports that the threatened war between the companies has been averted and that all will be once more harmonious.

In other lines trade is quiet. Print cloths at Fall River have improved as expected because of the Borden purchase of 750,000 pieces, but cotton goods have as yet failed to sympathize. Cotton mill treasurers say the outlook for profits is not particularly bright and they are not looking for much improvement in business until the fall. The Lowell mills are the latest to pass their dividend.

Wool continues firm and woolen mills are reported fairly busy. A little better demand for boots and shoes is noted, but iron and steel products continue in the doldrums. Money is a drug at low rates, although the New York bank statement last Saturday showed an increase of nearly three millions in loans. This would seem to indicate that money is in a little better demand for mercantile purposes.

Up to the first of the week the stock market was extremely dull with prices easier on the troubled situation of European politics over the Cretan crisis. The Lexow investigation of trusts was used by bear traders in Wall Street to hammer the industrial stocks, and as a result more or less heavy declines occurred in rubber, sugar, tobacco and leather securities.

MR. J. H. PLUMMER, publisher of *Woman's World* and *Jennens Miller Monthly*, offers \$100 in prizes to the persons making the largest number of words from the word Endeavors. See his advertisement in another column.

WHERE HISTORY IS BEING MADE.—The attention of the whole country at the present time is turned toward the national Capitol where so many questions of great public interest are being debated by both houses of Congress. The personally conducted tours operated under the management of the Royal Blue Line afford an opportunity for every one to visit Washington under the most favorable conditions and at a minimum of expense. The parties start Tuesday, Feb. 16, Thursday, March 18, Friday, April 2, and Tuesday, May 4. The rate of \$27.00 from Boston pays for transportation for the round trip, staterooms, meals en route, transfers, five days at the Riggs House, Ebbitt House or Willard's, side trip to Alexandria and Mount Vernon, a stop at Philadelphia and privilege of stop over in New York as long as desired. Rates in proportion are made from other points in New England. Although the rate is low the accommodations are absolutely first class and the managers cater to the best people. A special "Inauguration Tour" has been arranged for March 2, and two tours to Old Point Comfort and Washington will leave March 26 and April 20. Illustrated itinerary and further information can be obtained from A. J. Simmons, N. E. A., 211 Washington Street, Boston.

My neighbor told me about Hood's Sarsaparilla and advised me to try it. This is the kind of advertising which gives Hood's Sarsaparilla the largest sales in the world. Friend tells friend that Hood's Sarsaparilla cures, that it gives strength, health, vitality and vigor, and whole neighborhoods use it as a family medicine.

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1851.

FORTY-SIXTH ANNUAL STATEMENT

OF THE

Phoenix Mutual Life Insurance Company,

OF HARTFORD, CONN.

JANUARY 1, 1897.

ASSETS.

Loans on First Mortgages of Real Estate	\$5,793,119 51
Premium Notes and Loans on Policies in force	722,100 68
Loans on Collateral	6,600 00
Cost Value of Real Estate owned by the Company	994,312 96
City and Municipal and Railroad Bonds and Stocks	2 290,516 16
Bank Stocks	184,328 00
Cash in Office	188 95
Cash Deposited in Banks	294 392 91

Add:

Market Value of Stocks and Bonds over cost	\$47,465 04
Interest Accrued and Due	165,643 71
Net Deferred and Outstanding Premiums	159 374 79

Gross Assets January 1, 1897 \$10,658,042 71

LIABILITIES.

Reserve on policies in force at 4 per cent. interest (Conn. and N. Y. standard)	\$9,798,470 00
Claims by Death Outstanding	32,694 00
Premiums Paid in Advance	7,248 00
Special Policy and Investment Reserves	248,078 00
Surplus at 4 per cent.	\$571,552 71

	1894.	1895.	1896.
Total Premiums received	1,198,561	1,330,804	1,430,228
Policies in force	22,797	24,999	25,981
Insurance in force	\$36,381,049	\$40,460,331	\$42,216,841
Paid Policy-holders	1,087,556	1,112 849	1 212 151

This Company has paid since organization for DEATH LOSSES, MATURED ENDOWMENTS, DIVIDENDS TO POLICY-HOLDERS and SURRENDERED POLICIES, more than \$36,000,000.00.

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SURPLUS, - - - - - \$2,000,000

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J. NELSON BORLAND, Asst. Treas. and Sec.

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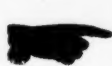
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Red River Valley

and in North Dakota and Minnesota. 20 years of experience in the business, and an actual residence of over 8 years in the Red River Valley and of over 22 in Minnesota and North Dakota. A personal knowledge of lands and values. Loans only made to industrious, thrifty farmers, on well improved farms. I give my personal supervision to the business. Loans made in your name and interest coupon-notes and mortgages and applications sent to you and held by you. Interest collected by me and forwarded to you by New York Check. Funds now earning you only 2, 3, or 4 per cent. in Savings Banks will here earn you 7 per cent.—about doubling your income. Remit funds for investment by New York or Boston draft, or by personal check payable to my order. Address

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In Vestibuled Sleeping, Dining and Composite Library Observation Cars.

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Florida Tours, Feb. 25.  
 Jamaica, Feb. 25.  
 Washington Tours, March 26, April 5 and May 11.  
 Washington Inauguration Trip, Feb. 25.  
 California Tours, Feb. 25, March 15.  
 European Tours, March 27, May 4, 15, 19, June 9 and 25.  
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**EUROPE, HOLY LAND, ROUND THE WORLD.**—Parties leave February 27 for Holy Land; May 2, June 5, 12, July 3, 7 for Europe. \$260 and up. F. C. CLARK, 306 Washington St., Boston.**St. Denis** Broadway & 11th Street, NEW YORK.  
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**William Taylor & Son.****WOMAN'S BOARD PRAYER MEETING.**

CONGREGATIONAL HOUSE, BOSTON, FEB. 12.

Woburn again furnished an interesting leader in Mrs. M. C. Cotton, who read Isa. 35 and called attention to the encouragement which missionary work presents at the present time in spite of so much that is dark. The power of woman's missionary organizations, as they exist today, presents a marked contrast when compared with what women did in this direction thirty years ago. The converted Cuban, Diaz, and his story of his mother's conversion, when her appearance in his audience made him tremble with fear, and of his father's conversion after being induced to read the Scriptures, were cited by way of illustration.

The calendar topic, prayer for *Life and Light*, being suggested, the interests of this magazine and its importance as a means of information furnished a theme upon which many present had something to say. Mrs. Kellogg spoke of the treasures contained in her row of bound volumes, of the unity which appears in the presentation of the work of the three Woman's Boards, which, although separate organizations, work together.

Mrs. Judson Smith spoke of the importance of missionary magazine literature in planning programs for meetings, and the advantage of different individuals helping carry out these programs, rather than depending upon the addresses of returned missionaries, which must always be limited. Testimony was given, incidents related and suggestions made by Mrs. Haskell, Mrs. Billings, Mrs. Demain, Mrs. Greene, Mrs. Thompson and Miss Stanwood. Miss Child anticipated Saturday's topic in speaking of the *Mission Dayspring*, and Miss Lamson made it clear that more attention to the fact that it is the only foreign missionary periodical for children published by the denomination, the only one which tells children especially of the work of the American Board, would lead Sunday school superintendents and committees to consider whether it is not worth while, even at the cost of some effort, to circulate it among the children under their care. The hour proved that even magazines may be prayed for with unction.

'96	1897-1847	'48
'95	This Year is the	'49
'94	Golden Jubilee	'50
'93	Anniversary of	'51
'92	Peter Henderson & Co.	'52
'91	To commemorate our fiftieth	'53
'90	business year, we have prepared	'54
'89	the most beautiful and valuable	'55
'88	SEED and PLANT CATALOGUE	'56
'87	the gardening world has ever seen. Every	'57
'86	copy costs us 25 cts. to produce,	'58
'85	but in honor of this our "JUBILEE"	'59
'84	year, we will send it this season	'60
'83	FREE of 10c. (in stamps) to cover postage and	'61
'82	mailing. This "JUBILEE" CATALOGUE	'62
'81	OF "EVERYTHING FOR THE GARDEN" is a magnificent	'63
'80	book of 170 pages, on which are displayed	'64
'79	over 500 beautiful illustrations of Seeds	'65
'78	and Plants, the work of our own artists.	'66
'77	Also six full-size colored plates which in artistic	'67
'76	beauty have probably never been equaled,	'68
'75	certainly never surpassed. A "JUBILEE SURPRISE SOUVENIR"	'69
	will also be sent without charge to all applicants for the	
	Catalogue who will state where they saw this advertisement.	
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	35 & 37 CORTLANDT ST., NEW YORK.	
	'74 '73 '72 '71 '70	

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## REV. WILLIAM KINCAID, D. D.

Rev. Dr. William Kincaid, for the last nine years a secretary of the Congregational Home Missionary Society, died at his home in Brooklyn, N. Y., Feb. 12, aged 55 years.

Born in London, Eng., in 1841, he came to this country in early childhood, was graduated from Oberlin College in 1865, studied theology at Princeton and Oberlin, graduating from the latter seminary in 1868. With marked acceptance he filled pastorates in the Congregational churches of Rushville, N. Y., Leavenworth, Kan., Oberlin (Second), Ohio, and Oswego, N. Y. Thence he was called to represent the American Board as its district secretary in New York city.



From this position he was elected, in 1888, one of the secretaries of the American (now Congregational) Home Missionary Society. The duties of this office he fulfilled with untiring energy and self-denial, eminent sagacity and an unfaltering trust in the divine warrant for the society's mission and its abundant ultimate success. He was a man of faith, of prayer and of genuine consecration. His genial, cordial spirit made co-operation with him easy and pleasant. By the society's superintendents and faithful laborers in its widely-scattered fields his periodical visits were warmly welcomed for the light and strength and cheer gained from his counsels, sympathy and prayers. There are few helpers of good men and women whose decease will be mourned by a wider circle of our Lord's chosen ones. He has been a valuable member of the Clinton Avenue Congregational Church in Brooklyn. He leaves a widow, a son and a daughter.

But nowhere outside of his own home will he be more sadly missed than in the band of his coworkers in the Bible House, where he was most intimately known and sincerely loved. Those brethren met in informal conference on the day after his death and passed resolutions expressing their high esteem and love for him, and their profound sense of the loss they have suffered through his death.

THE offer of Mr. A. S. Hinds of Portland, Me., made in our issue of last week, to send a large size sample bottle of his excellent preparation, Hinds's Almond Cream, for six cents, is still open to our readers. The offer is a very liberal one and is made with only one condition—that mention be made of the paper where his advertisement was seen. Mr. Hinds takes this method of introducing his article into homes where it is not in constant use, feeling confident that a trial makes a customer.

GROWTH IN HYGIENE.—The world is arriving at a better understanding of the laws of hygiene with each succeeding year. One evidence of this is the present demand for twin beds. There can be little doubt that for the majority of persons separate beds are a distinct advantage. The Paine Furniture Co., who are the largest dealers in twin beds in this city, report an enormous increase in their sale during the last two of three years. They are just now in the very height of fashion, and their popularity is increasing daily.

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ANCHOR } Cincinnati.  
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ATLANTIC }  
BRADLEY }  
BROOKLYN } New York.  
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ULSTER }  
UNION }  
SOUTHERN } Chicago.  
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COLLIER }  
MISSOURI } St. Louis.  
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JOHN T. LEWIS & DROSCO  
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MORLEY  
Cleveland.  
SALEM  
Salem, Mass.  
CORNELL  
Buffalo.  
KENTUCKY  
Louisville.

IT is a significant fact that responsible dealers sell and responsible painters use Pure White Lead (see list of genuine brands) and Pure Linseed Oil. They know their business. Those who don't know, try to sell and use the "just-as-good mixtures," "so called White Lead," &c., &c.

**FREE** By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application to those intending to paint.

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Wet feet are always running for the doctor. Colds, pneumonia, consumption—they're the children of wet feet. The best life insurance is a pair of dry feet,—and the dryest feet are in

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## CHURCH REMODELING.

THOMAS W. SILLOWAY, Church Architect, 10 Park Square, Boston.

Mr. Silloway's long practice in building or remodeling over 400 church edifices enables him to save and utilize all the valuable parts, and for a comparatively small outlay produce a building preferable to a new one of much greater cost. He proposes to continue the work of remodeling as a specialty, and tenders his services to committees who would practice economy, and where the means are limited.



THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS & CHIMES & PEALS in the World. PUREST BELL METAL (COPPER AND TIN). Send for Price and Catalogue. LASHANE BELL FOUNDRY, BALTIMORE, MD.



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68 Pages.

## Handbook for 1897



### NOW READY.

**Handbook for 1897** incorporates all the best features of the eight previous annual editions and adds several new and valuable pages.

So satisfactory was last year's plan of subdividing the weekly topics for the prayer meetings that it has been followed again.

The daily Bible readings will have a bearing upon the prayer meeting topics

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Congregational Statistics.  
Our Churches Abroad.  
General Religious Statistics.  
S. S. and Y. P. S. C. E. Statistics.  
A Program of Travel to Pilgrim Shrines in England and Holland.  
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Order early and send cash with order.

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### THE CONGREGATIONALIST,

1 Somerset St., Boston, Mass.

### Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

GRIFFITH—In Copenhagen, N. Y., Feb. 8, Rev. Joseph K. Griffith, aged 51 years, pastor there since 1890. He was born in Wales and graduated from the Congregational College in Montreal in 1873.

LEONARD—In Quincy, N. J., Feb. 11, Rev. Stephen C. Leonard, aged 76 yrs. From 1867 to 1870 he was professor of ecclesiastical history at Oberlin Theological Seminary. He held pastorates in Massachusetts, Connecticut, New York and Ohio.

MOORE—In Denver, Col., Jan. 26, T. Henry Moore, aged 71.

NORTHROP—In Ivoryton, Ct., Feb. 9, John E. Northrop, aged 69 yrs.

NOURSE—In Westboro, Feb. 2, Deacon B. Alden Nourse, aged 60 yrs., 6 mos., 14 days.

WOODCOCK—In Abtatum, Wn., Jan. 26, Deacon Fenn B. Woodcock. He was greatly interested in Christian education, contributing the ground for the church and parsonage, as well as for the district school. He was one of the original trustees and treasurer of Abtatum Academy and a liberal contributor to its support.

### MRS. ANNA E. R. DEWITT.

In Elyria, O., Jan. 23, Mrs. Anna Elizabeth Rich De Witt died in her eighty-sixth year. Mrs. De Witt was born in Warwick, Mass. She was proprietor of successful private schools in Boston and Bangor, Me., and later principal of young ladies' seminaries in Westfield, N. Y., and Racine, Wis. In 1853 she was married to Dr. Elijah De Witt, and her home was in Elyria until her death. Mrs. De Witt was a woman of the finest qualities of mind and heart and of very strong and helpful influence in a wide circle of friends. She was all her life an active worker in church and Sunday school, was one of the founders of the very efficient Women's Foreign Missionary Society of the Elyria Congregational church, was its president for many years and then elected president emerita for life.

### MRS. ELIZA W. RICHARDSON

Died in Lawrence, Kan., Feb. 4, in the seventy-eighth year of her age. She was born in Sherborn, Mass., April 7, 1819, and married, May 30, 1845, to Rev. Albert M. Richardson of Franklin. For almost fifty-two years she has cheerfully and faithfully borne the burdens and shared the vicissitudes of a minister's wife. Nearly one-half of her married life has been spent in foreign and home missionary work, the former in Jamaica, West Indies, the latter in Kansas. She has been an earnest worker at home and abroad, in every branch of Christian activity. She was in the forefront of the battle when the Woman's Crusade was inaugurated in Kansas, and an active member of the W. C. T. U. when first organized.

While quiet and unassuming, she was true to her convictions and firm in maintaining them. As a wife and mother she was most devoted and self-sacrificing, always thinking and caring more for her family than for herself.

Her children rise up and call her blessed!

Her husband also praiseth her.

Two children survive her, Rev. Charles A. Richardson of Lawrence, Kan., and Mrs. Minnie E. Lawrence of Chicago. Her end was peace.

### MRS. MARY ANN FARWELL.

Mrs. Mary Ann (Sexton) Farwell, daughter of Chester and Linda (Warriner) Sexton, widow of the late Rev. Asa Farwell, was born Aug. 17, 1815, in Woburn, Mass., and died Feb. 7, 1897, at the residence of her son, Charles G. Farwell, at Wollaston Heights, Mass. When she was ten years old her parents moved to Springfield, and she was educated in the private and public schools of that city and at Lawrenceville, N. J. Before her marriage she taught in Monson Academy, having charge of the young ladies' department. Mr. Charles L. Hammond at that time being principal of the academy and Mr. Richard S. Salter Storrs at the head of the English department. She next taught several years in the public schools of Springfield. Later on she was associated with Mr. Farwell as teacher of Abbot Academy, Andover, and was married to him Aug. 10, 1849. In 1853 her husband resigned the principalship of Abbot Academy and accepted a call to West Parish Congregational Church, Haverhill, where he was ordained. After a ministry here of thirteen years he became acting pastor of the Congregational church at Bentonport, Io. As home missionaries they next removed to Ashland, Neb., where they founded a church. In 1875 her husband served Doane College, Crete, Neb., as professor, whence they returned to Ashland, residing there 1879-81. In 1881 they came East to live, and in 1888 her husband died at Ludlow, Vt. For the past few years Mrs. Farwell has been a member of the family of her son, at whose residence she died.

It is difficult to write a brief history of Mrs. Farwell, because her life was so very eventful: teacher, mistress of the manse in an Eastern city, her husband's devoted helpmeet in home mission work and finally the crowning years of the last decade of her life. The transition from the place which Mr. Farwell held as principal of Abbot Academy and his position later on as a home missionary is one of the experiences that the world cannot understand. But both lines of work demand consecrated talent, such as this saintly couple possessed. This short sketch of Mrs. Farwell is meant to be chiefly suggestive, and loving ones in every locality where she lived will rise up and call her blessed when they learn that she has gone home. A rare woman she was, with a well-rounded character. Her unbounded faith was not gained at the expense of Christian activity. Her intense practicality and her constant communion with Christ made her a Martha and a Mary combined.

Her going forth was so joyous as to forbid gloom and grief at her departure.

A gentle spirit, sweetly good,  
The pearl of precious womanhood;  
Who heard the voice of duty clear,  
And found her mission soon and near.

She loved all nature, flowers fair,  
The warmth of sun, the kiss of air,  
The birds that filled the sky with song,  
The stream that laughed its way along.  
Her home to her was shrine and throne,  
But one love held her not alone:  
She sought out poverty and grief,  
Who touched her robe and found relief.

And can you blame her that her gaze  
Is turned away from earthly ways,  
When to her eyes God's light and love  
Have given the view of things above?

SUFFERERS from coughs, sore throat, etc., should be constantly supplied with "Brown's Bronchial Troches." Avoid imitations.

# ITCHING SKIN DISEASES

Instant Relief for torturing, disfiguring, itching, burning, and scaly skin and scalp diseases with loss of hair. In a warm bath with CUTICURA SOAP, a single application of CUTICURA (ointment), and a full dose of CUTICURA RESOLVENT, greatest of blood purifiers and humor cures

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Is sold throughout the world. POTTER D. AND C. CO., Sole Props., Boston. U.S. "How to Cure Itching Skin Diseases," in a Red Rough Hands Healed, Softened, and Beautified by CUTICURA SOAP.



ELY'S CREAM BALM is a positive cure. Apply into the nostrils. It is quickly absorbed. 50 cents at Druggists or by mail; samples 10c. by mail. ELY BROTHERS, 66 Warren St., New York City

## Here's BRIGHT'S Hope! DISEASE AND DIABETES CAN BE CURED.

SEND for History of Cures and all details. We invite inquiry as to what we have done and are doing. We guarantee no misrepresentation. Investigation will compel belief.

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## The "Harris" Method of Giving

For sale at the office of The Congregationalist, Boston.

This little tract has been of immense service to the churches in suggesting systematic methods of giving. It was first published as an article in the Congregationalist, and attracted wide notice. Many large editions of the "True Method of Giving" in its present form have been sold. Price, 100 copies, \$2.50; 25 copies, \$1.00.



## TEMPERANCE.

— The local option law of Massachusetts has now been in force fifteen years. The city majority for license during that period has decreased from 21,211 to 8,879, and the town majority for no license has increased from 9,752 to 16,636.

— The following table shows the amount of malt liquor consumed in the leading cities of the United States during 1896, and the increase or decrease compared with 1895:

	1896, bbls.	Increase.
Albany, N. Y.	369,937	65,116
Baltimore, Md.	663,090	127,516
Boston	1,224,324	135,145
Brooklyn	1,926,858	112,305
Chicago	3,198,222	549,887
Cincinnati	1,217,343	77,029
Milwaukee	2,222,818	185,794
New Orleans	716,202	43,362
New York	4,918,808	227,344
Philadelphia	1,996,743	177,630
St. Louis	2,070,331	157,462
Newark, N. J.	1,227,506	161,187

\*Decrease.

— In a paper read at the last meeting of the British Society for the Study of Inebriety the author, a physician of much experience in British penal and reformatory work, cited approvingly Seguin's statement, "The question of the radical sequestration of inveterate drinkers is forced upon us. . . . Social, anthropological and humanitarian considerations plead for the suppression of a freedom which is abused," and for himself declared, "None but the most superficial observer could deny that the habitual inebriate was one whose loss of self-respect and impaired moral sense had lessened his responsibility to the law, necessitating the regimen of an asylum, not the discipline of a jail."

— The new Archbishop of Canterbury, Dr. Temple, is a total abstainer, and his influence will no doubt be felt for total abstinence in the Episcopal Church. Bishop Potter says:

We will rejoice that at the head of the English Church is a man who, for the sake of his brother, is willing to stand as a total abstainer. There are many others. Dr. Lightfoot was one; when asked why he never used any stimulant he would simply say, "I can do my work better without it." It is all a question of conviction. If sure that by abstaining any man can bring the power of cultivation and education to bear upon a people who are suffering from indulgence in strong drink, it is simply a case of *noblesse oblige* thus to translate the gospel to the world. It is the same principle that lies at the basis of arbitration, the principle of human brotherhood, which finds its inspiration in the life of Jesus Christ.

## WEEKLY REGISTER.

## Calls.

ANDERSON, Emil A., Scandinavian Ch., Winona, Minn., to Swedish Ch., Lake City.  
 EANKS, Edgar J., to N. Java and Johnsonburg, N. Y. Accepts.  
 BUSSEY, Robt. D., Jr., Chicago, Sem., accepts call to Grand Island, N. Y.  
 DE PEU, John, Norfolk, Ct., to North Ch., Bridgeport.  
 DIBBLE, Wm. L., Second Ch., Winona, Minn., to Plymouth Ch., Guthrie, Okl. Accepts, and has begun work.  
 DOLE, Chas. J., to remain another year at Cleburne, Tex. Declines.  
 EDMANDS, T. Merrill, First Ch., Brainerd, Minn., to Mankato.  
 HALL, Albert E., to remain another year at Canterbury, N. H.  
 HAMPTON, Wm. H., Moravia, N. Y., to First Ch., Smyrna. Declines.  
 HYATT, W. H. (Presb., formerly of English Cong. Ch.), to Tabernacle Ch., Coudale, Pa. Accepts, and has begun work.  
 HYDE, Albert M., Greenville, Mich., to First Ch., Kalamazoo.  
 KING, Jas. P., Tyndall and Bon Homme, S. D., to Kearney, Neb.  
 LADD, Henry M., Euclid Ave. Ch., Cleveland, O., to be general manager of the Ohio Anti-Saloon League. Accepts.  
 LLOYD, Geo., late of Huntington, W. Va., to Henry, Ill., where he has been supplying. Accepts.  
 MARGETTS, Henry, late of Sturgeon Bay, Wis., to Tullman, N. Y.  
 NEWLANDS, Robt. W., late of Port Byron, Ill., to Mattoon. Accepts.  
 SELL, Henry T., Chicago, to First Ch., Tabor, Io.  
 SHAW, Gilbert A., late of Deer River and Denmark, N. Y., to Stanwich, Ct. Accepts.  
 WALKER, John J., late asst. pastor Central Ch., Providence, R. I., accepts call to Yarmouth, Mass.  
 WATBY, Francis, to permanent pastorate at Clayton, Cal., where he has supplied two years. Accepts.  
 WEGENER, C. J. A., Austin, Ill., to Swedish Ch., Pittsburg, Pa. Accepts.

## Ordinations and Installations.

CARROLL, W. Irving, i. Grand Ave. Ch., Dallas, Tex., Feb. 2. Sermon, Rev. Luther Rees; other parts, Rev. Messrs. C. J. Dole, J. H. Dobbs, L. B. Parker.  
 MOORELAND, Jesse E., i. Mt. Zion Ch., Cleveland, O., Feb. 9. Sermon, Rev. H. M. Ladd, D. D.; other parts, Rev. Messrs. E. M. May, C. H. Small, J. G. Fraser, D. D., J. W. Malcolm, A. R. Cristy.  
 RAMSDALE, Frank E., i. Pilgrim Ch., Cambridgeport, Mass., Feb. 10. Addresser, Rev. Messrs. S. L. Loomis, C. E. Jefferson, A. E. Dunning, D. D.; other parts,

Rev. Messrs. I. W. Sneath, Chas. Olmstead, Drs. R. C. Houghton, J. W. Churchill, Alex. Blackburn.  
 RIVOIRE, Enrico, o. Central Ch., Boston, Feb. 9. Parts were taken by Dr. E. L. Clark, Rev. Messrs. Morton Dexter and Joshua Colt.  
 SANTIKIAN, B. K., o. Lowell, Mass., Feb. 2. Parts were taken by Prof. E. C. Smyth, D. D., Rev. Messrs. M. H. Hitchcock and W. E. Wolcott. Mr. Santikian, an Armenian, preaches to his countrymen in Lowell, Lawrence and Nashua, N. H.  
 YORK, Fred. E., rec. p. South Ch., Grand Rapids, Mich., Feb. 2. Parts were taken by Rev. Drs. Jas. Gallup, W. H. Warren, D. F. Bradley, Rev. Messrs. R. M. Higgins and J. T. Huston.

## Resignations.

ATWOOD, Lewis P., Lowell, Vt.  
 COLE, Thos. W., Sterling, Kan.  
 DIFFENBACHER, Benj. F., Ulysses, Neb.  
 EDDY, Wm. D., Kentselner Falls, N. Y., to take effect Apr. 1.  
 ESTABROOK, Frank P., Biddeford, Me., withdraws resignation.  
 GRIFFITH, W. Robinson, Welsh Ch., Denver, Col., to take effect April 25.  
 IRONS, Benj., Belle Fourche, S. D., to take effect in April.  
 MILLARD, Watson B., Plymouth Ch., St. Paul, Minn., to take effect May 1.  
 PINKERTON, Adam, First Ch., Arena, Wis., to take effect April 1.

## Dismissals.

BAIRD, Geo. L., Walpole, N. H., Feb. 2.  
 BROCK, Geo. A., not dismissed from Saxonville, Mass.  
 CHANDLER, Jos. H., Rhineland, Wis., Feb. 1.

## Churches Organized.

DALLAS, Tex., Grand Avenue, rec. 2 Feb., 81 members.  
 GAZA, Io., rec. 3 Feb., 30 members.  
 HOPE, Io., rec. 2 Feb., 37 members.  
 POLLER, Wis., Covenant, — Feb., 14 members.

## Miscellaneous.

DUNN, Jas. B., formerly acting pastor of Third Ch., Chelsea, Mass., and afterward prominently connected with the A. P. A., has become secretary of the National Temperance Society in New York city—an office which he held many years ago.  
 HICKMOTT, John V., of Mendon, Mich., has been made an honorary member of the A. B. C. F. M., through the gifts of Mrs. H. V. Quick of Angola, Ind.  
 KERN, Andrew, Lansing, Io., recently found at the parsonage door 30 loads of wood ready for the stove, the gift of an unknown friend.  
 LEWIS, Thos. S., recently of Webster, N. H., began work at Green's Landing, Me., Feb. 7.  
 MOON, Hiram E., Portland, Ind., lies critically ill with pneumonia. Supt. E. D. Curtis preached for him Feb. 7.  
 SANFORD, John L., closed his work at Mayflower Ch., New Duluth, Minn., Jan. 31.  
 SARGENT, Chas. F., of Denmark, Me., has received news of the death of his father and mother at their home in Thomsville, Ga.  
 WILCOX, Chas. E., Northfield, Minn., has begun work at Biwabik.

In days when men make sport of the sweetest certainties, the sweet certainty of the Christian character abides, and the other certainties are involved and guaranteed by that. For nothing is more sure than that the Christian character is the result of Christianity.—  
 Dr. W. Robertson Nicoll.

THE EFFECT MAGICAL.—The most distressing and obstinate cough can be permanently cured by Adamson's Botanic Cough Balsam. Its effect on the throat and lungs is magical, and the thousands of testimonials from grateful friends would convince the most skeptical. Sold by all druggists.

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who in 1853 revolutionized the whole system of Cod Liver Oil manufacture by the introduction of the "steam process," has now introduced a new method which is as superior to the steam process as that was to the old and crude methods. By the new process the Oil is kept free from impurities, and does not come in contact with the atmosphere at any time during the manufacture. Möller's

## Cod Liver Oil

is not sold in bulk, but is bottled when manufactured. The Oil is free from disagreeable taste or odor, and causes no eructation.

In flat oval bottles only, dated. See that our name appears on bottle as agents. Explanatory pamphlets mailed free.  
 Schieffelin & Co., New York.

Quick  
as  
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No time lost with  
WHITMAN'S  
INSTANTANEOUS  
CHOCOLATE.

Taste, flavor and quality the best. Put up in pound and half-pound tins.  
 Stephen F. Whitman & Son,  
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## IS YOUR BLOOD POOR?

Your Nerves Weak, Your System  
Out of Order?

Do You Feel Weak, Nervous  
and Sick All Over?

Take Dr. Greene's Nervura  
Blood and Nerve Remedy.

It Will Make You Strong,  
Vigorous and Well.

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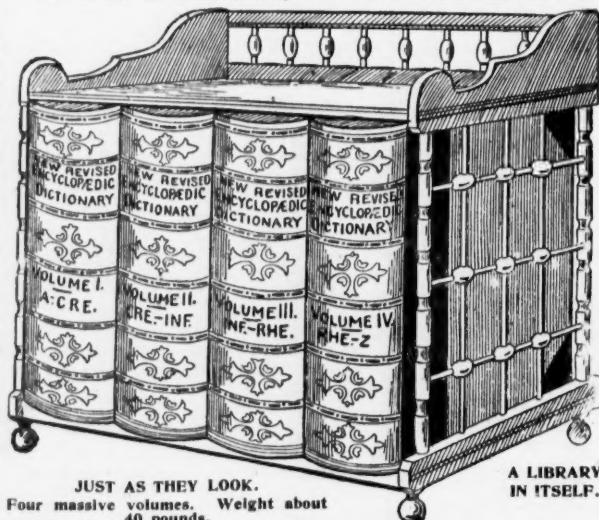
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